The Christ of the Holy Grail

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Nettie Claire Lewis

The Christ of the Holy Grail

The Christ of the Holy Grail

or

The Great Christ of the Cosmos

and

The Little Christ of the Soul;

Being a word of spiritual doctrine
to the practical mystics of our day,
and supplementary to
"The Brotherhood of Healers."
To which will be added in good time

The Hymns of the Christ-child to the Christ-mother

Written by
JAMES L. MACBETH BAIN
(JAMES MACBETH)

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There is no copyright on any of my writings, for they belong to every soul who needs them and who can use them for its blessing. Only unto this end have they been given me.

Therefore no one who uses them in any way for the service of the neighbour need ask my permission for so doing. And anyone can use them in translation or reproduce them in any way without even naming me.

For they are no more mine than they are thine, human soul, dear to thy Christ, the Mother of the ages of our race, in whose name and in whose Will of Blessing these words of the hidden Christ of my soul are now sent forth.

Offered in Love's remembrance
to the many souls in the seen and unseen
who have blessed the years of my life
and nourished me with their love,
among whom I would name
in the high honour of Her service,

Lillie,

the gentle and lowly and loving companion
of my days,
the friend and lover and servant of all the
feeble and defenceless little ones as well in the
brute body as in the human body of
the Lord of Life.

"He prayeth best who loveth best
All things both great and small."

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THE CONTENTS

It is not until I have completed this book that I find that its word is triune.

Part I. concerns the Holy One of Blessing, the Father and the Mother, the Unnameable, and in its body is found the life or whole doctrine of the other two parts.

Part II. concerns the Genesis and Growth and Life of the Son of God in the soul.

Part III. concerns the powers of the Holy Spirit the Comforter, or the spirits of the Christhood in whose communion is the fellowship of the Holy Ghost.

The headline of each page is a useful indicator of its contents.

Foreword

This is not a carefully elaborated body of doctrine. Rather is it a composite of intuitions or inspirational feelings that have come to me from time to time on the great theme.

I know that they are rich in suggestion, and that those who are qualified through a spiritual and intellectual unfoldment will find in them the very sweetness of the doctrine of the ever immanent and ever transcendent Christ.

For the bearing of them has been of such a sweetness to me that I seem even now and after many days to taste it still abiding in my mouth. I give them to you, dear soul, very much as they have come to me, in order that they may be as living seeds of a strong fertility in your mind.

For the greater my experience as a minister of souls by thought or voice or pen the more fully am I persuaded, were this necessary, that if the word is inspired of the Holy One the less meddling there be of the human hand about it the more potent it is for the bearing of blessing.

And I can testify that the blessing borne to souls through any words I have written has been according to their utterly pure and simple spontaneity.

And so it is and ever must be with the word of the Spirit. It must arise as a spontaneous word out of or through the clean, intelligent, and well-ordered soul, otherwise it is mingled with the

imperfections of the effort of the limited consciousness. And I do solemnly declare that were I able, as I am not, to so order this great doctrine that it would form a whole and philosophic treatise, I would not. For we do not so easily or so willingly fall into the errors of our forerunners in the procession of the light-bearers unto man. And even the freeborn among us must beware of the formulating and systematising heresy of our old nature, if ours would be a living scripture a fit expression of the word of Life.

For the truth must always be found hidden, as it were, in the word. Then is it a catholic word, appealing to the divine light in every soul who hears it, howsoever divergent may be the opinions of that mentality. And here I would say, for there is need, that the fact that I wrote "The Brotherhood of Healers" has given rise to the assumption in the minds of many that I have been founding a new order of spiritual endeavour. People seem to take it for granted that it should be so, and have even written in the public press of me as the founder of this Brotherhood.

Now be it well understood, once and for all, that nothing is, or could be, farther from my aim or desire.

I can say in all the simplicity of truth that I have learned too much of the ways of the wisdom of the Spirit through the vital failure in our world's history of institutionalism in spiritual things to allow myself to be allured by this crafty device of the old world-spirit, a device which at one time would have had power to tempt me. The real thing, even the thing of life, cannot be organised of man. The Spirit refuses to be fixed or stereotyped in any system of human construction. And well it is for us if we realise this so clearly that we shall never be tempted to make unto us any likeness of the One.

To many sympathisers, who still call themselves Anglican or Presbyterian, Theosophist or Baptist, Agnostic or Spiritualist, and others of widely diverging opinions, who have found in my writings the note of the catholic word of life, I have had serious occasion to declare that I am no emissary of any society on earth, that I am forming no new sect, and that nothing would pain me more than that my name should be used for the building of any new order. For I am but an atom in the great social body, and I desire that my name be lost therein even as my personality is already merged in its will.

And so it is that I now declare that they who would best show their love of me, and who have thought to honour me by recognising me as the founder of an order of healers, will do so by allowing my name as a man to cease, to absolutely cease from being associated with any living word I may have been allowed to utter. Do those who love me well understand this well? I am but a voice crying; and I would that my voice be recognised to be as impersonal as the voice of the winds. Indeed, only a voice am I, and I desire and seek not for any followers as a man. And I know that here, too, I am guided by the fine wisdom of the Spirit of Truth. And ye who know the Spirit of Truth will say it is well.

Unto me or unto my name I deny any following, and I do so once and for all. Let the disciples be those of the never dying Christ, related to me only insomuch as the living Christ has spoken in and through me. And being only a sower of the seed, I assure you I have not taken upon me any care as to whether that seed would yield much or no fruit. That care I have left in the will of the Blessed Spirit, knowing well that if it be in the will of the Spirit that there be fruit, the seed sown would contain the power of fruit-bearing,

and there surely would be fruit; and if it be not so, no care, no labour on my part would avail it in the least. And I know that here, too, I am guided by the fine wisdom of the Spirit of Life.

I shall yet give in a second "Brotherhood of Healers," if such be the Will, an account of some of the works and the very beautiful ways of the working of some of these brotherhoods who seek to heal the diseased of mind and body. For indeed with the desire to heal and the coming together to that end, very rare and truly marvellous powers of healing such as I have spoken of in "Brotherhood of Healers," p. 30, have been developed in not a few. And such are the signs of the power of the ever present Spirit of Life in healing or blessing. And they who are alive in the Spirit of Life cannot but show forth the workings of this power.

These writings are intended to be of special service to those earnest and intelligent minds, cleric and laic, who, failing to find the food they need in the external churches, have either come out of them or, lingering still about their doors, are utterly dissatisfied with the bread there broken, yet know not where to go for their food. Now, I have every reason to be sure that such souls will here find something of the living Christ, and I would ask those of my readers who may be in touch with any dissatisfied yet open-minded minister of religion to place this or any of my works in his hands. For I have had such testimony, not only from Free Church and Anglican ministers, but also in secret confidence from Jesuit priests, to the power of these writings in their minds that I am warranted to ask this service for those I would indeed gift with the best of my life, even the men who do desire to bless the Christ-body, but who know not yet the power of the spiritual doctrine for the service of the

living Church in the soul of man. Let me further add that when in these writings I speak of the Holy Christ I imply in the word "Holy" not only the absolute purity from all quality but also the oneness of the Christ-essence, that for us It alone is, being the only real, ultimate or abiding human essence; and that it is the unifying power who manifests in human reunions when the unity of soul of which we have spoken is effected. For it is only in the realisation of this unity of soul in any gathering that any good can come unto those souls who constitute the unified body of mediatorial service.

I have hitherto refrained, and that greatly to my cost in many ways, from all the ordinary methods of advertising my writings, trusting the divine wisdom to bring them to those ready for them. And I declare that my trust has been well met. If I suffer this book to pass in the ordinary way entirely through my publishers' hands it is that the labour of personal correspondence entailed in my heretofore method is more than I can fulfil. And I ask interested readers to think kindly of this hint before they write to me. For this favour I do pray. Yet is anyone, who needs and earnestly desires a spiritual service, heartily invited to write me.

N.B.—*I have used the word " Christ " where " Christos " might be considered to be the right word*—i.e., *for the immanent One, in deference to the use of the well-known name of our holy Indweller. But the use of the Greek word is only provisional and for the sake of differentiation. And as our doctrine unfolds itself towards the unity of concept the use of this term ceases.*

Invitation to the Feast of the Holy Grail

Come, let us break the Bread of Life in holy love together. Let us drink of the new wine of joy, the ever young life of our ageless Christ. Let us pass the cup of blessing unto one another. Let us be glad in the gladness of the salvation of God.

O Bread of Heaven, thou art the very sweetness of God to our whole being. O Cup of Blessing, in Thee is the great joy of our life. Thee we bless with the hands of the love of our body, our soul and our mind. For Thou hast filled our whole nature with the joy of God's strength.

And ye souls, well beloved, ye little ones of the mediatorial Body of the Christ, who still abide by the elements of matter, having need of their service, right heartily we invite you unto the Feast behind the veil of the senses.

For ye will yet come, in the day of your stronger vision, unto the spiritual discerning of the Body of the Lord of Life.

And unto you there will be no more need of the symbols, nor any power of illusion, nor any bonds, either in the psychic or in the material degree of Life. For when your own Christ, even the Living Sun of your soul, illumines you, ye will not need the light of moon or candle.

Know this to be your sure inheritance, faithful souls, well beloved of the Holy One. And so to you again the Spirit calls:

Come now unto the Feast of the Inner Light. Welcome, welcome are ye in the name of the King of Joy. Freely, freely flows the wine. Fully, fully is shed the Divine Substance. Drink, drink and eat abundantly, souls well beloved of the Mother of Life, the Nourisher, the Comforter of your days.

The Mystery of the Holy Grail

Wheresoever and whensoever any number of purified human souls, incarnate or decarnate, have come together, drawn thereto by the pure desire to receive and communicate good, being unified in the Spirit of Love, and having thus become in very fact one soul in the will of blessing, there arises spontaneously and is formed out of the manifold elements of their individualised soul-substances a body of divine service. This, in the degree of the human, is the mediatorial Body of Christ, the vessel of the service of Love, and it assumes a form that is visible to the spiritual seer who sees beyond the shadows of the phantomal into the inner realities of the degree of Life. It appears as a chalice or cup, symbol of the service of Life in all degrees of manifestation. Its body is composed of the substance of all souls present, seen and unseen, who are in the will of blessing, and the purity and nobility of its body is that of the souls constituting it, and its efficiency for service is their efficiency. And so its power is to draw unto it both from above and from beneath, and to transmute the waters of Psyche flowing therein out of the lower into the wine of the new or higher life.

For the pure soul who ever suffers for sins not its own is the cup or vessel for the mediating of the Power of Life, and it fulfils its function according to its individuality. It receives of the Life-stream of the Highest as it is shed and descends into our human degree, for it is worthy and fit for such a use. And in the long process of the transmutation of the nature elements of

the soul of blameless suffering, whereby it has indeed become the cup of heavenly gold, out of its heart has been pressed the wine of God's joy for the gladdening of the heart of others, and out of its passional life-blood has been distilled the sweet drink of the children, and now its substance is given as the food of the love of the Christ-Mother to the little ones.

Behold, ye who can see, and reverence in such a soul the Lamb of God who suffers for and bears away the sin of the world. Behold in its blameless and willing suffering the perpetual sacrifice of the living Christ. Behold in the transmutation of its elements a veritable transubstantiation of the body of man into the Body of God, *i.e.*, of the human soul into the Divine soul who has come unto the strength of vicarious suffering.

To the seer, the inflow of the power of the Highest into its body often takes the appearance of the descent of the Dove, symbol of the richness in fruit-bearing of the principles of Life thus being communicated.

For, according to the law of the attraction of affinities, out of the higher is drawn unto it the finer individualised essences or powers of the more fully evolved of the Body of Christ-service who can enter the soul of pure love, generated in this unified body of goodwill and service as into a congenial air.

And their sweet life is shed within this body as within a cup.

And this is the pouring forth of the fine substance of the Christ, even the shedding of His Life.

And it is manifested in the soul as the Great Peace of the Great Joy. For in it is the Christ-essence and power, rich in Divine fecundity. And only in virtue of it can the soul bear the fruit of blessing, and only in the fruit-bearing of Christ

can the soul taste of the Great Peace of the Great Joy. For she is delivered of her burden of fruit, and there is peace. But the fruit-bearing comes before the peace. And the White Dove is the richness of the fruit-bearing Christ who is the Love of God. And once Its whiteness has blessed the soul, she is no more barren. And as it abides in the soul so is her fruit-bearing. " For without me ye can do nothing."

Now the Christ substance thus poured forth is both the Bread and the Wine. For it is the living or spiritual manna, diffuse, and passing as a fine rain through the soul that is fed thereon. And it is the fine fruit of the true vine, even the wine of God, ever new and sweet to the soul, for it gladdens her with the joy of the undying Strength. And it is the only food to satisfy the human need. For only by a spiritual substance can the spiritual or deathless soul of man be fed. And sure as the individual souls of this body of service are so nourished so surely are the needy ones incarnate or decarnate who never fail to be drawn into such a service by the light of the Love generated in the mediatorial body, nourished. And sure as the souls of the mediatorial body drink of the wine of Life so surely do these thirsty and weary ones drink of the Cup of Blessing, and to them it is the very wine of salvation. For the chalice being formed of the manifold elements of all souls present is a whole vessel, a unified body of human power, perfect in its channelhood in which the lowliest soul will find a common substance and through which it may therefore come unto the feast. And herein is found the *raison d'être* of all such gatherings in fellowship. For our needy brother or sister who sits by us becomes a partaker of the common good, and is blessed or healed in body or soul according to the power and faith generated in the

unified body of service. And this giving and receiving of a good is according to the great social law of the solidarity of the human kind. And its fulfilment is unfailing. For in it works the very Life of the Holy One of mankind.

Now this is the mystery of the Holy Grail, and to those who so see and understand there is in the present degree no further mystery nor any need of the service of the material symbol. (Yet many abide under this service, not for their own need but for the sake of the little ones, and such a service is good. Yet is there a better way of service for these faithful souls.) Neither can they return unto the service of the symbol, for it is no longer unto them a word of Life. But it is only the Galahad within us, even the sinless or immortal Christ of the new or clean soul, who sees the hidden truth of the mystery. And until we have become so in our innermost and our outermost it will abide unto us a mystery.

And when we have become so there will yet remain, for the joy of the future degrees of our unfoldment, the unending beauty of the manifold Mystery of Life in the forthpouring of the Christ-essence through the service of the Holy Grail of these degrees. For this service is not only throughout all our planet's life, but also throughout all the universes of our Cosmos from the innermost even unto the outermost.

O human soul, unending is the beauty, inexhaustible is the fulness of the richness of thy Christ.

1

Introductory and Synthetic

PREFATORY to the hymns to the Christ in "Breaths of the Great Love's Song" (p. 63) are these words: "They are sung for the comfort of the little ones to the Spirit of the Great Love Whom we in Christendom name the Christ, but Who is named by other names among other peoples; Who is the true Genius or Excellency of the human soul; Who is the Best of our Ideal in all that to us is true and good and beautiful in art or science or any work of the human body or soul or mind; Who is the creative principle therein; and Whose is the power of the whole system of our universe even in the realms of the mineral, vegetable, and animal as truly as in those of the soul and the spirit of mankind."

The word "Christos" (anointed) implies election or choice because of supreme excellency.

And in as much as the word is sweet-sounding both in itself and to the ears of those who have been born into its music, also of great power, ancient, and so generally used in its equivalents among the most advanced of Aryan peoples, as, *e.g.*, in Krishna to the Hindu and as Kraosha to the ancient Persian, that it has undoubtedly become consecrated by use into a great service of blessing, I use it both as the Christos and as the Christ, this distinction being only nominal, and serving only to present the Holy One of our blessedness under the double aspect of manifestation as the macrocosmic, transcendent, Great Christos of our spiritual universe, and as the

microcosmic, immanent, inborn or little Christ of the human soul.

For there is verily a power of blessing in the name, a very charm of life in its utterance, as may be proved by the soothing or controlling its frequent silent repetition brings; and we know that very wonderful works of healing, whether it be of obsession or of ordinary disease, can be accomplished by the use of the holy name.

But be it noted that in order to this use it must be a very word of power in the soul of the healer. To use it as a merely magical word would be only to make of your attempt a foolishness and of yourself a derision even to the obsessing entity. It must be felt to be a name of the Holy Spirit in Whom work all the healing powers of our nature for the blessing of man or beast or plant.

1.

Now the Christos is the Great Love, and the Great Love is the Christos; and it matters not whether we speak of the Holy One of blessing as the Christos or as the Great Love, inasmuch as our Holy One virtually transcends all our ideas of personality.

Long have I sought for a word whereby best to name our Holy One, and no better word have I found in our feeble tongue than that of the Great Love, for in the realisation of the Great Love we realise all that is of good in the human ideal.

For where the Great Love is there is the wisdom and the power. And the Christos reveals Itself to every mind according to the degree of that mind's unfoldment.

To the child mind the Holy One can reveal Itself as a child, and can speak the word of truth in the tongue of the kindergarten.

Thus the "Gentle Jesus" of our childhood's

hymn was the very word for us then. And in this degree of spiritual unfoldment rite and symbol have their use.

But to those who are no longer children in mind, and to whom kindergarten symbolism no longer speaks, the Christos can reveal Itself in a way that will satisfy the demands of their stronger intelligence.

Thus will the Holy One continue to bless them while in no way calling for the sacrifice, or violating the laws, of their pure reason, but even in the fulfilling of these very laws will it bless them.

And so I use the word "Christ" because I know of no better term to express the best or the highest that I can conceive as the illuminating Divinity of our human genius, and because it is the word of power to my soul. But if in the name of Jesus Christ (or in any other holy name) you find your full realisation of the divine power in mankind, then let the use of that name serve you, as indeed it well may.

Many good souls do I know who cannot hear this sacred name but with a certain repugnance. Nor can we wonder at them when we think of all the evil whereby the human kind has been tormented in this holy name. But none the less the name belongs to these pure ones, and not to those who have falsely appropriated and wrongfully used it.

For the soul whose life is only Love the Christ is a word of realisation of all that is sweetest and best in its Ideal, as it brings into the degree of human apprehension something of the substance of what in Itself is necessarily hid from and utterly incomprehensible to us.

2.

Need I say that I approach this, the highest and most momentous theme of contemplation for

the human soul, in the spirit of the deepest reverence. Indeed, when of late years I have felt constrained to speak of it before the public, I have hardly been able to do so lest any unwarranted word or any imperfectly uttered idea might convey a false impression to the sensitive human soul of this, to her, the greatest truth she may receive.

But there are times of clear-seeing, feeling, or perceiving of holy Truth; and we know when these times are. They can only be when all is quiet in the soul, and when the voice of God alone speaks there.

And when these times of clear-seeing, or feeling, or perceiving of Truth have come, I am satisfied that what is then given is of God, is as pure light as can shine through my soul, and can be safely given to my fellows as a word of living doctrine.

And it is only because, through many years of the deepest and sweetest and most enriching experiences of these holy intuitions through my soul when in truth she is at her best of power to receive, note, and communicate faithfully to my mind of the word of the pure Spirit, I have been assured and reassured to the full satisfaction of my quietest and keenest judgment that a deep truth, unutterably precious to the human mind has been so well proved to me, and so brought into my realisation that I cannot but give it as my best gift unto her whom I would serve well, that I now venture to utter a little of what I feel to be of the Truth on this great and holy doctrine.

For there is only one way of receiving of the pure doctrine of the Christhood, and that is by learning only from the holy or Christ-Spirit as it speaks in and through the new or clean soul. And they who have ears to hear will hear the Word of

living knowledge Who is even now, as of old, speaking in the soul of the race.

But be it noted that the present-day utterance of the Word is not dependent on the authority of any records of past utterances, though it gladly joins hands with them in the good fellowship of succession so far as the love of and loyalty to the fuller light will permit. And even as the son though independent of the father yet joys in the succession, so do we joy in our goodly heritage of past illuminations, gratefully recognising all we owe to them. Yet is the needful illumination ever in the present; and in the present day we must look for it if we would find it. For it is the same Word who speaks yesterday, to-day, and for ever. And the soul of man is the book of God, and there we must seek the Word, and not in any ancient manuscript. Therefore we need not to build, and we shall not build our doctrine on any records of the alleged utterances of any master-builder, if in very truth we can hear the Word speaking in our soul. This I can well say, for my love and reverence of our scriptures I have often made known ("Song of the Cross," P. III.). I ask my spiritual reader if it is not out of the blind and truly materialistic attitude of the many exegesists of the past, and their slavish bondage to the letter or story of events that have arisen the manifold controversies with their attendant woes unutterable.

But if we abide by the mystical interpretation, and be guided by the light of the Holy Spirit in the new or clean soul, we shall never go astray.

True, the doctrine of the Christ implied in these intuitions differs vastly from the so-called evangelical doctrine of the churches, yet it is the ancient, the classic, the truly catholic and evangelical.

And not only must it appeal to and satisfy the

intelligent and spiritual mind of our day, but it is strictly in accord with the profoundest utterances of our Scriptures on the great theme.

And even as an expression of the great human soul it is not new. For it is indeed the mystic doctrine, and has had its prophet, uttering it according to his individual light, in every illumined soul who has been used to speak the living Word, whatever may have been the tongue in which he spoke. Our Old Testament, in its many expressions of the divine Compassion who loves to pass by transgression, caring only for the oblation of a broken and a contrite heart, is replete with the beauty of this Great Love who loveth all. Indeed there is a grandeur of the Christ ideal in these ancient inspirations unsurpassed in any Scriptures I know.

Nor will the truly spiritual soul of any Christian, however unlettered he may be, be hurt by any word of this doctrine. It will only be blessed by it. This I do most solemnly vouch for, because I know that in these intuitions are latent the elements of the food of the spiritual soul. Yet are they potent in the same degree with the elements of death to the old selfhood or earthly soul who would receive them.

And if there is anything, dear reader, in your soul that is hurt by their power, then thank God that it is so hurt; and pray that it may be wounded unto the death. As your soul's healer I would counsel you to receive more of these dissolving elements, and to receive them gladly; for it is not the living Christ in you who is hurt, but the old opinionative selfhood who is hurt; and he belongs to death.

3.

In this doctrine of the living Christ nothing that is of any good to the human soul is taken

away; but all that is of good under the usual interpretation is re-found in a clearer light and with a fuller significance. Of this more later on. I cannot tell what it has been to me to have had, through this pure perception of the Christ in the soul, restored far more than "all the good methought that I had lost" in the cruel tearing away from me of my childhood's faith. The joy of it has more than counterbalanced the great distress I passed through during the long period of devastation. But without the distress there could not be the joy.

To speak personally, for I owe it to my reader to do so, this illuminating principle has given to me the adoring love and the blessedness of this love of the Christ, and that in a way in which I could never have received it under the churchly interpretation.

Since I have thus known the Christ after the spirit and not after the flesh, I have not once known the failure of the holy Power in me to bless a body, to cheer a soul, to strengthen in trial, and to enable to overcome in temptation. When there has been such failure it is because the Power of the living Christ, even the joy-bringing, the mighty Love, is not active in my soul. For the measure of our joy is according to the power of the Love we can embody. And the power and facility of embodiment is according to the development of the spiritual or Christ soul in us. And there is no limit in the degrees of this unfoldment, and no end to the joy of the Love. Indeed, so great at times is the realisation of the Love that I must restrain the stream of feeling lest it should be too much for the strength of my heart.

Now, surely the tree is known by her fruit. And if we can look into our soul quietly, and communing with her in pure truth, find that our mode

of apprehension has thus borne us blessing and only blessing, whereby we have been enabled to bless others, then may we be sure that it is of God.

4.

Fain were I to use a pronoun that would convey somewhat of even my very feeble apprehension of the essence of the Holy One. But we have to use our very poor English tongue, and even speak of the One who is above all sex-differentiation as "He." I use this pronoun as seldom as possible, preferring to use even "It" or the term "The Holy One." Yet is this in no way an efficient term. For the One whom we are naming "the Christos," "the Holy One," is really unnameable, Whom to seek to describe is almost a profanity.

Unutterable is the Holy Essence, and who can utter the unutterable? When the inspired soul is most fully conscious of the realisation of the Holy One in the great joy of the illumining inflow, it bows in silence. It can utter no sound. And this bowing in silence is the only mode of deep utterance, and is therefore the best word.

Yet may we be permitted, because of our feebleness, to speak of the Holy One as the Great Sun of the Great Love in Whom is all the potency of our life, from Whom proceed for the human kind all light and warmth, all joy and blessedness, and without Whom there could indeed be no life for the soul or body of man.

Or we may thus speak of the Holy One as the Great or Cosmic Man-woman, the perfection or Ideal of mankind, Whose work is to bring forth in our race many sons and daughters of his kind; ay, to bring every human soul unto the birth of his own principle of divine Sun-life.

Thus do we follow upon the light given us

through our highly-inspired brother, Emmanuel Swedenborg, while happily we have learned through him to deny the crudities of the mediæval interpretation, which, we must confess, do bedim his fair and stupendous vision of the Heavenly One.

5.

May we then venture to say that the Christos is the One Sun of the human spiritual universe, solar and cosmic, the Sun both of this outer system appreciable to our powers of comprehension and of which the visible sun is but the external image, and the Sun of the vast immensity, invisible to our eyes, even the Great Supramundane system or Deep Heaven of humanity into the heights of which the eye of not even the strongest spiritual seer among men has yet penetrated, the Holy Sun in Whose Body there is verily what we may call brain and heart, artery and lung, vein and nerve, through Whose activity there is ever radiated all the life-essences that circulate through and vivify the whole inner and outer, spiritual and physical planetary system, and Whose substance is in no way alien to ours, but is verily the same, even bone of our bone and flesh of our flesh?

May we venture to say that in the forth-breathing or radiation of the Inner or Spiritual Sun there is the continuous forth-giving of this Holy Substance of the Logos, known as the process of creation, both in the redemptive merging of the Christ life in the material degree of manifestation (a labour truly of pain and a perpetual crucifixion) and in the ever-living flow of the Holy Substance in that most plastic and highly tenuous degree, which, though invisible to our eyes, is yet vastly more dense in reality and of incalculably more inherent power, even in the

degree of what we must name "the Deep of God's Power"? May we say that it is indeed the Breath of our Christos which so fills this Deep that there cannot be one point of emptiness in its vastness? I feel that we depart not from the path of truth, and that we only bow in love and reverence before the Spirit of the Holy One Who is the Truth when we venture so to suggest.

6.

The Great or cosmic Christ doctrine, as presented even in its most universal application in our Scriptures, has suffered from the unjust and unwarranted appropriation of its significance by the human mind to the human kind.

Thus has the Christos come to be thought of as only a glorified man, instead of, as is the holy truth, the good Spirit of the whole of the earth-soul in all her elements or parts and their activities.

For even in these Scriptures our Christ is spoken of as the first-born or best of every creature, unto Whose perfect manifestation in the creature the whole creation groans and travails in one labour.

Every soul, who is so far evolved spiritually as to realise her kinship with every creature of this earth, thus loving them in the all-embracing love, will bear me out when I affirm that the Idea of our Christos cannot come short of this planetary universality.

We may truly speak of the lowlier orders of our creation as the outer garmentings of the Holy One, provided we realise that these outer garmentings are of the living Body, permeated by and quick in the divine essence to a degree corresponding to their place in the order of organic development.

In all the visions of the great seers of our

Bible, wherein the living creatures or beasts fulfil their part, this most beautiful and utterly satisfying truth is as truly implied as it is clearly uttered by Krishna in the Bagavad Gita. And I have been privileged to know more than one modern seer of spiritual things whose testimony to these holy realities of the Great Christ-body is as satisfying and as pure as the word of any of the illuminati of the past ages. (See Ps. 148.)

Surely it must be a sweet thought for the lovers and defenders of the lowlier creation that in serving these animal bodies, and through these bodies their souls, in holy love, they are indeed serving the Christos, the Holy Mother of our cosmos, through whom we all are, and in whom we all, as creations of her breath, come and go throughout our manifold lives.

7.

The Christos, blessed be the name, is indeed the Holy Spirit of all our planet's physical, as well as of her psychic and spiritual good.

It is the Power of life or blessing that is now immanent in the soil and air and water, and in all the elements of our earth's living body. It is the Great Warmth of Love whom we speak of as the Over-soul, who ever broods over our world and ever travails in the labour and anguish of her soul, bringing forth the higher from the lower, the finer from the grosser, through a process of perfect economy wherein no pain is lost, nor any sweat nor any tear is shed in vain, and who manifests from time to time as need and opportunity arise in the greater or riper souls of men and women who become sons or daughters of God. The Christos is the Creative Power working in these elements of our earth, ever bringing forth through the soul of nature order out of what

appears to be chaos, and beauty out of what we deem the foul or ugly.

And so we may contemplate the Holy One as the Father-Mother Love of our planet; for it has in it the power of life, bringing forth ever of Its kind.

But who can speak of the travail of the soul of the Christos in this work of the long ages? Surely no human word can utter it, nor tell of the work of the Redeeming Power. For the sinless One groans, as it were, in the labour and anguish of the great soul of mankind as it slowly evolves out of the lower degrees of animality. For it is the very life-principle and consciousness of the Holy One who is now labouring for birth in the great human soul even as it has laboured through the millenniums of the periods of the races that have arisen out of one another in the ages of our earth's life.

And thus the Cosmic Christos, the Heavenly or Ideal Man-Woman, has travailed and travails in the labours of the individualising Christ. And so it will continue to labour until in the fulness of time "The Son of the Man," or, as we would say now, the perfect offspring of the heavenly Man-woman comes to be realised as incarnate in mankind.

For in and through the aforesaid labouring the perfect Christ-organism is formed in the individual soul, a small or microcosmic sun so to speak, which corresponds in every way with the Christos, the Macrocosmic or Universal Sun.

Not one ion of its organism is ever wanting, and it functions when in health in all its parts.

And this is now the quickened or energised generator of energy in our soul, and it has the power to quicken unto the generation of energy the Christ-principle hid in other souls.

And in order to be renewed in the power of

quickening we have thus imparted to other souls all we have to do is to turn to the Soul Universal, and thus allow the Christ in us to draw unto it from the inexhaustible fulness of the Christos that which can alone restore our soul.

Of this more will be said further on.

For the Christ is the very vitality of the soul, the one living principle in the individual consciousness.

There is nothing the inner man so desires as this life-principle; and as they in whom it is truly manifested can indeed aver out of their abundant experience, there is nothing that is more keenly sought after by all souls. I say this very deliberately, for I know it to be the simple truth as testified to me by many of the best of our kind.

The fact is that the human soul must have this holy Thing. Her quest for it corresponds in the spiritual degree with the demand of the heart for love in the physical degree. She knows so well that without it she cannot live.

Swift, swift and keen, ay, more swift and keen than the flair of any fine-nosed hound is she to perceive it. And soon as she does perceive it, she, as it were, throws herself into its arms in the utter abandonment of the old and barren self-hood. Thus does the woman in us ever follow the Christ wheresoever He goes. And whether it be hid in the story of the Marys of Palestine, following Jesus Christ, or the Gopees of Brindaban abandoning themselves, their husbands and children for the ever young Krishna, the teaching is the same. The heart must have the greatest and sweetest love possible to it, and the soul must have her very Best, even her Holy Christos.

The great difficulty such finely wrought sensitives of the living Christ have often to face is how to continue to fulfil in this now highly evolved nerve body the very full and sometimes very

trying service such a quest imposes on them. But of this I reserve a fuller word on the Service of Souls. For the Christ in us does draw all souls unto It. And if all souls are not so drawn we may be sure that our Christ either has not been born in us or has not yet come unto the wholeness of Its perfect life.

8.

And surely it has been known to all truly catholic illuminati of the ages, and is a sweet knowledge to us, that the Holy Christos is the life principle of the great spiritual body of humanity, diffused throughout and manifesting therein, according to the periods, seasons, or cycles of its growth through the night and day, the ebb and flow of its process of steady unfoldment.

And there is not one member of this body, how low soever it be in mental or spiritual degree of progression, that is not, even to this degree, a spiritual power in this great Christ-Body.

Need I say that in this relationship the decarnate and incarnate are as one; and that sure as every human soul we meet in the flesh is, in its very, its innermost, its only real or undying essence of the Christ-Body, so surely does every soul who has gone from us into the unseen belong to the One or Holy Body, and is in It; ay, even though that soul may be suffering the pains of what we know to be the hell-state of the soul.

For these pains kill not the very, the innermost, the only real or undying essence, but only cleanse it from garmentings or clinging defilements which must be consumed of the fire of the pure Spirit; for such is their stuff.

Where there is a human soul there is a faculty of the Holy Body. Thus all "our dead" are indeed

in Christ. And as a spiritual essence they can never be out of the substance of the Holy One.

For not one of His members can be lost.

9.

To utter the fulness of this conception of the Christos is not possible, and who would attempt the impossible? May we talk together for a little of the utterance of the Holy Word as the note of Beauty in sound; and even though we appear to wander afield, yet it is in the field where bloom the finest flowers of the Christ-beauty and where sing the purest notes of the Christ-melody; for of a truth it is by music, in song or poetic word, that the sweet aroma of the Christ substance is best communicated? And so it is that all the hymns of the prophets and poets of God in all tongues, and notably, I think, in the Hebrew Psalms given under the name of Isaiah, sing this Great Beauty. And this is equally so of the inspired creations of all truly spiritual composers of music, among whom our Beethoven may still be honoured as one of the finest and greatest because of the power of blessing in his music. For, I repeat, all divine music, as indeed all in science and art that utters the soul of the good, the true and the beautiful, is uttering of this unutterable Christ-soul. Yet is there in music the finest or highest utterance of the Christ-soul. Therefore it is well to speak of it now. I speak here of music as a deep, spiritual creation, the very holy thing born in the soul. And I use the word "divine" in its highest significance. For not all music is so divine, and thus a power of blessing or healing. And though all music is good in its own degree, yet is it a good relative only to those in its degree. The music-genius is ever in quality according to the soul through whom it speaks. There is music that is elemental

or crude, and not spiritual nor beautiful. It is unwholesome, and breathes not life. It can hurt, degrade, enslave or enfeeble. There is also music that excites and wearies, strains and exhausts the nerve-body. Such music is of man and not of God, of the labour and ferment of the human mind and not of the inspiration of the Holy Christos. The latter arises as the supreme word of the Holy One in the soul. For the note of melody comes after the stress and storm of emotion, even as spiritual and mental harmony come after the labour and anguish of mind and soul. And the music of healing or blessing is such as comes through a soul that has attained unto the unity or harmony of the Holy Child, our ever-young Christ. The holy note, *i.e.*, the sound of perfect harmony, which in the fulness of time awakens within the soul, is the finest and ultimate word of the Holy Spirit of Blessing, even our Christ, as it evolves a new creation within us.

It is the pure word of pure doctrine. It is the living Logos, differentiated or individualised in, and according to, our personal soul. It is the sweet sound of the Christ child who ceases never to utter in us its own joyous deathlessness. Thus it is the greatest potency that can become manifest in us, and is therefore the finest or most effective power we can use for the blessing or healing of a soul. And even as a power for our own blessing the mirthful melody which sings in us and gladdens us, and makes us laugh with the joy of God, is the word of the laughter of our own ever young and ageless Christ.

For the Christ of the soul manifests in and through the subconscious selfhood, that abyss of our being, hidden deep from the superficial and evanescent mentality, where is the abiding of all our power, where dwells our inborn divinity.

In this deep it creates, out of this deep it

brings forth our inspiration and all our strength.

It emerges as a power of song, a note of pure melody, a thought or feeling of perfect form. And this is the word of the hidden Christ of the hidden soul.

Hence it is that pure and deeply inspired melody has the power of healing in it.

And here I again must speak from my experience. I have often found that the melodies which have thus arisen within me have, even after years, still the power in them to comfort or strengthen me. For they are the word of my own Christ, my Healer, to me.

Ay, and the sorrow-laden harmony that labours heavily through its various phases is indeed an uttering of the same Christ-soul as it travails through and in the manifold degrees of our suffering kind.

Often have I been asked why, in the deepest music of the soul, there is so sad a note, and I would say here that I feel that in it the one, or Holy Christ-soul is a-labouring in our bonds of human limitations, and is uttering to us the great truth, if we can but hear it, that in the self-held or personal affections there is of need a sadness arising from the realisation of these limitations, and of their sure issue in the soul devoted to them in such *deboires* as ennui or jealousy, or in the *toute lasse, tout passe, tout casse* of death.

Only the music that is born in and of the realisation and power of the one or self-transcending Love, even the whole Christ in the soul, has no note of sadness in it. For in it sings the One who never grows weary, decays, or dies. And it blesses ever, and only blesses. It redeems the weary soul out of all her infirmity. It sets her free from the powers of the merely psychic or unabiding realms that had long time made her to serve in their dark and narrow prison-house

of the limited and separate selfhood. The above I give as a word in season to our day wherein the outpouring of the Spirit manifests itself very notably in the love of music.

10.

The Christ-indweller is the child of holy joy, the child of undying days in the soul, the ever-young Thing of Life who is the genius of all the health of our mind. For it is the genius of all the mirth, the fun, and blithesome humour that enter into our social relationships, saving thus our lives from utter and blank misery and weary deathful monotony. It is a childlike innocence of soul. In it is the increase of the power to live. And all that really increases our power to live is of the holy Indweller, our inborn Christ.

And it is precisely the lack of this holy Child-life of sweet mirth in our unsocial modes of an isolated existence that is more surely slaying us in body and mind, and that more abundantly than all the disorders of the physical body recognised of the medical profession.

This is the Christless state of the soul of man, and in it is to be found the great source of the increasing mental disease of our day.

And inasmuch as it gains power in the soul so does that soul become agèd or decrepit. And no sadder sight can be than that of one yet young in years thus becoming a prey to the weariness of old age. And many have we seen thus slowly decaying for lack of the ever-young vitality of the undying Child of the soul.

I speak of it as a child, because it is indeed a sinless child-soul, who even delights itself in the innocence of the little ones of this earth. And it is a curious and a most interesting fact that in it there is for these little ones a very real attraction. For they seem to recognise it as one of them,

and look for it to join with them in the play of their young life.

II.

But the Christ is the good genius of the health of our flesh as well as of our mind, who speaks and ever speaks in us, sometimes as a longing, sometimes as an all-impelling desire. And if we can only hear or recognise and obey His voice we shall surely be well guided in all that belongs to our physical well-being. For this is the very word of God in our flesh who tells us what we should eat and drink, and what we should avoid as food, who tells us where we should live and where we should do our work best. And it is our most serious duty to give unto the Christ of our flesh such conditions of health as we can.

But many, because of the confusion of their soul, cannot hear the voice, and many cannot distinguish it from the cryings of their vitiated appetites, and many who both hear and acknowledge it cannot, because of the circumstances and conditions of their social bondage, over which they have no control, obey it as they would.

And so the social body suffers and the soul grows weary, and the only ray of light that can penetrate our dark apprehension of this great woe is that even out of this long and weary suffering of the flesh, the Christ of the soul, the ageless Child will yet arise the sweeter, the purer, the tenderer in beauty for this long and weary suffering in the bondage of our social misery. So it is, I verily believe, for all in whom the undying Child has come to birth. But what of those who are verily crushed into utter ineptitude through the continuous load of oppression? Are not they retarded in their spiritual growth? And are not we who tolerate such a woeful state of society the very sinners against this Body of our Lord? But

I dare not, because of her intense pain thereon, engage my soul further at this time on this dark theme. Yet even here is no suffering in vain.

12.

Instead of attempting to utter now my feeble apprehension of this great Cosmic Soul of Beauty, I would suggest to those of my readers who would care to go with me into this fair field that they read the twelve hymns to the Christ in the "Breaths of the Great Love's Song," where a very faint aroma of my deepest realisation of this Cosmic Beauty may be felt. Thus shall I be spared the labour of repetition.

In these Hymns our Christos is the Fragrant Spirit whose Breath is in all the good breaths of nature, the joyous Spirit who is the Light of our soul at all times, the All-indwelling in whom is no near, no far, the All-pervading One from whom we cannot fall, the Holy Mother Love who is lowlier than us all, the Overshadowing One, the Bearer of Ageless Youth, the Deathless Spirit, the Soul of Life, the Will of Health, the never changing Blessedness, the Ocean of Love.

Also in the Song of the Cross, under the title of The Selfless Love, I sing of the Christ ne'er to be Lost, even the Great Love. But permit me to declare most solemnly that all this is but as the feeble babbling of a child in the effort of my soul to utter what she feels of this Great Beauty. For our Christos is in all that blesses; and until we hear the Holy One even in the song of the thrush or in the voice of the winds and the waters we have not found our all-satisfying Christ. And unto the soul who so comes into the full realisation of the Christ as the Great Love, the Holy One becomes "very God of very God," and its word of recognition is in this wise: "My own sweet and blessed Christ,

I love Thee with all my soul and my strength. Thou art more to me than words can tell. Thou art my one Good, my only God. Thou art the great Beauty of my soul. Thou art the Alpha and Omega of my whole being. Thou art my whole Blessing. Thy sweetness is the very sweetness of life. Be so sweet in me, O thou sweetness of God's Love, that I shall never fail to sweeten every soul into whom I enter."

Indeed, indeed, soul of man, know well that once you have found your Christ, your Christ has become the keynote of the one song of your whole life. And only to the sound of that holy note can you ever henceforth awaken into enthusiasm. No theme that does not move in some way on or around that holy note will be of any vital interest to you. But, but, when you realise in your degree what the substance and body of the Holy One really is, you will feel that there is no work of blessing, visible or invisible, of man or beast or plant or stone, that does not vitally concern you.

13.

And now to speak a little more fully, and according to promise, of the relationship of the individualised or little Christ of the soul to the Christos of our spiritual Cosmos, we would first refer our readers to the word in this book on the Genesis and Growth of the Christ in the Soul, and then say that the doctrine of the Cosmic Christ, far from denying that of the humanised or microcosmic Christ, really implies it. The one is the necessary correspondent of the other. The Christ immanent could not be without the Christ transcendent. While they are dual in manifestation, they are one in essence, and cannot be truly apprehended but as one. Yet to our finite seeing they are as two aspects of the Holy One. But,

to the soul who once feels It as It is, these modes of apprehension so live in the Essence that it can only say "I am Thou, and Thou art I." And there is no longer in contradistinction innermost or outermost, hidden within or transcending the consciousness, but the never failing, never passing sense of the whole Presence of the Holy One of Blessing, the Christ of our Cosmos.

Yet even the jouissance of this abiding sense will not make us feel that all we need is within us. We shall still stretch forth the hands of our aspiration towards that which is highest, and we must continue to look unto our Holy One if we would be saved from the power of the lower degrees of our selfhood. Our forefathers erred in dwelling too much on the transcendent. And we, having tasted the sweetness and use of the doctrine of the immanent, have been carried away to opposite error, and have only seen the immanent; so I must deny the wholeness of much of the more advanced teaching of our day on this theme. Well do I know the power of truth contained in the teaching that our salvation must be from within. The all-importance of our mental attitude towards the details of our living—*e.g.*, that we can, if we will, really make of our lives what we will—cannot be over-estimated. But we should not allow the realisation of this great truth to close our vision to the whole truth, that there is a continuous influx of life from that which is higher than we. And so, to say that the Christ is the whole of humanity incarnate and decarnate is a truth. But it is not the whole truth. Nor can it as an ideal continue to satisfy the human soul. The time will come when the most ardent lover of our kind will find the need for the unifying consciousness, and will realise that within and around this body of humanity there must be the indwelling, all-embracing One. And

this is our Holy One, the immanent, the transcendent Christ, the one all-blessing Power of our Cosmos individual and universal.

14.

While the truth of the doctrine of the Cosmic Christ cannot depend on any facts of our world's history, and would not be invalidated were it proved—*e.g.*, that Jesus Christ never lived on earth—yet it denies not the story of the blessed life, but gladly receives it as a beautiful demonstration of what should be expected from the operation of its principles in the human soul.

And that this must be so in the very nature of things is evidenced not only by the spiritual intuitions of the soul, but even by the findings of very sure, physical science, which in these days has demonstrated the very remarkable correspondence between the atom or molecule of physical matter as composed of electrons positive and negative and our solar system, wherein the relationships of the electrons within the atom to one another and to the atom correspond roughly to the relationships of the planets to one another and to the solar system. But it is an ancient doctrine that each atom is a microcosmic universe or solar system, and that size or immensity in space, and length or vastness in time are relative to consciousness. I speak not as a physicist, for I am not qualified even to state this theory in terms of physical science, yet I do feel that we have the Light of the reason of things in our minds when we venture to infer by analogy that even as in the physical degree the solar system thus corresponds with the atomic system, so in the spiritual degree the system of the Great Sun, our Christos, corresponds to the system of the lesser Sun, our inborn Christ. Yet is the spiritual doctrine not really an inference. This welcome

testimony of science comes to us not as a surprise, but as what we would have expected according to the nature of things, and what we had long felt to be.

15.

The Christ who is thus formed in the soul is the whole human Unity of power, the perfect new Adam, and is, in a sex-transcending sense, male and female. For want of a better word I have spoken of It as the microcosmic Man-woman, but we do so under protest, as we care not for the expression. It is the whole one who has now become in you and me after the order of the cosmic Man-woman of the heavens of mankind, even our Christos. And thus in our Christ we are potent to quicken souls, and to bring forth offspring. And as the children of the Christos are beyond sex, being pure Spirit, so the offspring of the whole Christ in the soul are beyond the limitations of sex, and are therefore deathless, even as their great Prototype and Generator is the Deathless One.

And many, many are the offspring of the Christ in the soul; and they never return unto the ways of the olden selfhood.

They may appear to be drawn back to the former degrees of their psyche. But it is only for a time and for a service, or to gather a needed psychic stuff and according to the great law of ebb and flow in life's processes. They can never make their abiding there. This is the progression of the One Life in its deathless seed. The law is unfailing; and I give the word as a sure comfort to any weary or feeble soul.

Thus is the Christ the Life-Bearer in each of us. This is what is spoken of as the Divine feminine in man as well as in woman. For in the man as truly as in the woman our Christ-

woman brings to the birth the spiritual soul in many. And in Christ we are neither male nor female, but a whole human soul wanting in nothing. But it is only the sex-transcending love-principle, even the power of the Holy Spirit in us who can bear this sinless or deathless offspring.

And we honour our womanhood the fruit-bearing, by naming It the divine feminine, and affirming most solemnly that It is none other than the motherhood power in God's essence.

And this motherhood or Christ principle is immanent in every human soul, though in the many it has not yet come unto the great joy of its holy service, even the power of fruit-bearing. Yet, unto this sweet consummation do all her labours and agonies tend. For the human soul can no more be satisfied with the bringing forth of many children of the flesh or of the intellect, than she can be with the attaining of all worldly honour. She can only be satisfied in bearing the good fruit of Life in other souls through the Christ in her. She must, she must, if she would live, bring forth these children of the deathless degree.

And so the cry of the Christ-woman in us to the Power of the Holy Christos is: "I am as Thy spouse. Let me bear thy fruit, or I die."

For, as the Christos is the Best and Highest to the human soul, she can and does call on It for its descent into her as a cleansing, renewing and fertilising or enrichening power. And the Holy One comes and blesses her. And the blessing never fails nor wearies. Much would I say on this great mystery which I may not say here. But the beauty is unending. And well may the ancient prophet thus exhort the suffering Christ-soul of his day: Sing, O barren, thou that didst not bear; break forth into singing thou that didst

not travail with child; for more are the children of the desolate than of the married wife, saith thy Holy One. And there is never anguish nor bitterness to the soul who bears this sinless offspring.

For they are of the one or holy Christ-seed wherein are not found any of the elements of death. No disintegrating principle works therein; for they are of a whole substance, and the sense of separateness can never come into their body of thought.

They are the perfect fruit in the spiritual degree of the wholeness of Christ, manifesting in and through an organism that now corresponds to the living whole. Therefore there is no discord nor any waste of power. But there is the great joy of the great peace of the Great Love. And this is the only great Life for us; for in it is the sweetness of service, even the joy of giving cheer or blessing to every soul.

Now we can and will give, as the firstfruits of this enrichening, our blessing unto the Holy One. We can say: O Christ, I bless Thee with the whole love of my soul. I bless Thee with all the power of my heart and mind. And sure as we do, so surely does the Holy One receive the tribute of our love. No word shall I speak of the modes of the soul's apprehension of this great fact. Its joy we leave to the sweet realisation of those who cannot but bless the Great Love by the gift of their best blessing. But I counsel those who would know the joy unutterable of the power of the indwelling Christ to tell often their love to the Holy One, to utter often their blessing of the Great Lover of the creation. And they will know the sweetness of the response. For to the lover the Christ is the one Lover. And there is no end to the blessing of the Holy One.

The Christ transcendent nourishes the Christ

of the soul by influx of power, (1) through all the agencies of good around us in the visible world. When any blessing comes to us through any human or indeed any planetary agency, it is the nourishing of the Good Mother of our kind, even our Christos; and we should receive it as such in reverence, adoration and love.

(2) Through the great host of God in the unseen, those ministering spirits who serve the heirs of Christ's salvation, *i.e.*, all souls, and that most frequently and most effectively when we are not even aware of their service. They do infuse the sweet and subtle essences of the Christ-substance into our soul. They do this day and night, in our sleeping and in our waking; and we are nourished thereby. Never do they cease from this sweet service, for it is their love work. And they no more weary in the continuous fulfilment of this sacred service than do the winds and waters weary in their song. But I dare not give rein here, otherwise when would my courser weary of going? Indeed, indeed, I have reason to believe that were I to give to my Fiery One full course here, he would very speedily bear me out of this earth-body. And it is not yet full time.

16.

The Christ of the soul of man is the one essence of the true consciousness of the whole man; not only the consciousness of being conscious, or the mental realisation that I am I, but the one very sweet Light of the whole body and soul and mind, the great and utter radiance of a shadowless purity.

And the soul in whom dwells this Light will not be subject to illusion (though it may for some good reason serve in Maya, yet it does so knowingly and willingly); for it knows the eternal Reality, and it sees the One Thing as it is,

discerning it even amid the passing show of the phenomena in which it fulfils its service.

Only let the holy Flame have a pure oil, or soul-substance, in which to burn, and the soul thus illumined will know all things. For the Light shines from its hidden centre forth through the innermost even unto its outermost degrees. And, inasmuch as it is a microcosm, all that is of our universe is there represented microcosmically. And, when the sweet and holy Christ-light shines from within its deepest, the heights and deeps and darknesses of its hidden parts are so illumined that, in its degree, it enters into the realisation of the God-consciousness, and it can say then: I know all things.

17.

The Christ of the soul of man is the principle of divinity in the soul. And as truly as we live according to this holy Ideal, as truly as we judge of our living in the light of this Ideal, so surely shall we fall into no sin. And as truly as we sinners turn from the desires of the lower degree and give our love and all the power of our soul unto the aspiring towards this holy Ideal, so surely shall we be delivered from our sin and saved from the burden of its guilt.

For the Holy Light illumines the deeps of the soul, giving it to see the Truth hid within these deeps, thus bringing into its new realisation all its good. And no soul who thus hears, sees, or feels this living Truth can ever wilfully yield their Christ a sacrifice to the elements of their old, unclean selfhood either in thought or word or deed. Often has it come to me as with the shock of a sudden, a stunning blow, to perceive how utterly insensitive some good souls are to the real essence of the Great or Christ Love. I know those who have been most devout, as we say,

from their child days, but in whom the power of the Great Love has not yet made itself known. For they are apparently void of the "unselfing" love of the neighbour. Yet do these good souls only need the awakening of the Christ who will give them the Life and the Light of the soul, and they will love the neighbour more than self.

For if only the soul sees itself in the light of the Holy One who is its highest and best and true Self, even the indwelling Christ, no one of its most cherished unworthinesses will pass unnoted or uncondemned. Verily no. For if once it has seen the One who is the Light of the Great Love, never, never can it surrender its Holy One unto its evil genius. Never indeed. Thus the Christ becomes the one Power to save us from the dominion of our lower degrees. And it is only by calling on our Holy One by pure thought or aspiration towards the Ideal, or by the actual voice of the soul, that we can receive of the power of our Highest to overcome the now unworthy familiars of our olden home, these most subtle and insidious enemies of our new and only good. Now the realisation of this power of the Indweller is to be able to say at all times: I can do all good through my own Christ. And surely as we realise this so surely shall we be able to do all we will to do.

18.

For the only key to open to us our Heaven is in the realisation of this Holy Ideal, even the Perfect Love, wherein we love every soul. And not until we have received this key can we enter our Heaven of blessed life. We know this to be true from our manifold and unfailing experiences. For has it not been thus and always that, until we have surrendered our whole nature to the One

Love—that is, until we know and feel that there is no soul whom we do not love, or whom we would not bless—that we *cannot make any soul subservient to our will, using it for the attainment of our ends,* how noble soever they may be, but rather that we must serve every soul, thus laying on the Altar of the One Love all our personal likings and dislikings, suffering them to be consumed of the holy Fire, we have not known peace or joy or any fulness of life.

And no healing or blessing that is wrought of the holy Christ of the soul can enslave or bind in any way the subject of its activity. And thus the healing of the Christ in us differs from much of the healing of the lower, magnetic or personal degrees. For the Christ is the liberator of the soul. And no one in whom the Christ works desires to become a personal power or self influence in any life, being careless even of fruits. And the soul unto whom the power of the healing Christ has been thus communicated is set free to fulfil its functions not only as the healer of its own body but as the healer of others. And it knows that it is free. This word may be of use to many in these days of manifold modes of healing, none of which, however, we condemn; for even in the personal degree the Christ principle works when the self-giving will is active in the yet mingled soul of the healer.

Thus is our Christ, who is the Keeper of the door of our Heaven, also our Liberator, and when the door has been opened our hymn of gladness will be: "O Christ Thou Great Love, Thou hast indeed delivered me out of the lowest hell, for Thou hast saved me from myself. Thou, O Christ, art the Keeper of the door of my heaven. Thou hast opened unto me the way of Life, the blessed. Thou hast opened and no man can shut. For Thou art the Key of Life."

19.

Verily the Holy Christos, the Blessed One, the Great Lover of mankind, by whatsoever name He be named among the peoples of the earth, is the only sure refuge for the soul of man.

And every soul who indeed commits herself to the care of the Blessed One will realise in the fulness of time that she is a precious, yea, an integral and all-essential power of His Holy substance.

Thus will she find herself received of Him at last, *i.e.,* assumed into the blessedness of the holy Substance, and that consciously.

For it follows from the doctrine of correspondence between the macrocosmic and the microcosmic that we can call on our Holy Christos in our time of need; and sure as we call, so surely must we be heard of the One who hears every throb and feels every breath throughout His cosmic body.

But it must be the cry of the soul, the word of a living, pure, and true desire.

" O Christ, Thou art the only Saviour," is thus a word of simple truth. For if there is anything I have come to realise it is the truly blessed fact that this elevation of the Christ-power to the realm which transcends our ordinary concept of the personal does in no way take from us the mighty human service of the Christ as the Saviour of the soul of man.

To me it has meant the realisation of the great redemptive service.

Hence it is that I can stand sympathetically by my zealous brother of the Salvation Army and wish Godspeed to his ardent word, for I know that a great cosmic fact, albeit incomprehensible to us both, abides the bedrock of his crude doctrine, and gives to it a very power of life.

This I know, this I solemnly declare to be the deep truth as I have found it continually spoken within me through these years of a maturer and fuller light, and while, indeed, my spiritual vision has not dimmed, that the Great Law, the Blessed One is indeed the Lover and the Healer, the Redeemer and the Liberator, the Enlightener, the Saviour of the soul of man.

Thus I can solemnly declare, for the good reason that I have, during these years, proved well the power of my Holy One to save me from despair, ay, and from the deep darknesses of the shadow of death.

20.

And to the strong soul of service that labours to-day for the blessing of the social body what comfort and what strength issue as the fruit of this sweet doctrine? How serves this word the social need of the day? This must abide the great criterion of its power even as that of any teaching.

The degree of the Christhood is that of the Kingdom of the Heaven of humanity; and sure as it is, so surely must its corresponding state come to be on earth. As in the higher, so in the lower; as in the inner, so in the outer. For the spiritual or inner is always the formative. The soul of things in the process of formation is the idea, mould, or pattern according to which the outer form is built. And this is so sure a law of nature in all her degrees that we may safely state it dogmatically.

Therefore, this cosmic law being recognised, it follows that to those who accept the doctrine of the Christhood there can be no possible doubt as to the eventual redemption of the race from the lower degrees in which it at present lies, and from which even history proves that it is slowly but surely emerging. For in the higher, or inner,

or Christ-degree is the sure prophecy of what is to be even here on our earth.

And so, ye pioneers of the better day, ye who have suffered as such, giving your substance, your will, your very lifeblood as the price of the redemption of your kind, ye may well be of good cheer, knowing that, sure as in the great Ideal or Christ-degree, the principle of true brotherhood is already realised, so surely in this the woeful sphere of your present labours, all that is best in your aspirations and all that is highest in your ideals will yet come to be.

For ye who are the first-born of the race and the most mature fruit of the travail of the Great Soul of our kind, ye are the sure manifestors of the will of our Universe. And sure as ye in your limited degree of unfoldment will the good and only the good of the whole Body of our Christ, and can will none other will, so surely do we know that the One Will who is in all and over all is willing the One Good, the absolute and unlimited blessedness of all. This our firm faith arises out of sure knowledge and is based on the eternal principles of Being. The Will of God alone is, the Will of Good alone can be fulfilled.

And now, dear soul, whosoever you be, I would end this talk with you by beseeching you, in the last words by which my saintly father ere passing besought my sisters, to "cleave to Christ."

Howsoever feeble be your vision of the Holy One, cling to the Christ in it; for it will give place to one less crude soon as your mind is capable of receiving the more spiritual word of Life.

And as long as it speaks to your soul, even in its crudity is hid the power of the living Christ; and I would not take this good from any little one.

21

In the Name of the One we may not name, who is our Holy One of Blessing.

2

Foreword on The Chrysm of the Christ

Need I say that the doctrine of the chrysm of the soul by the power of the Christ is independent of any event in our world's history, and would not be touched were it proved, e.g., that our Jesus never lived on earth. It is a spiritual, i.e., a universal doctrine. For the chrysm, though effected in the individual soul, transcends its personal relationships. Jesus may have been born in Bethlehem, but our Christ, the ageless, the deathless One, has neither birth nor death in time and space. And it is better to speak of Christ as the Living One than as the Risen One, for Christ could never be laid in a tomb.

I am now constrained to speak as plainly as I can, for many good and intelligent souls do I know who, being yet bound by the ties of the personal and historic, careful about the grave-clothes of Jesus Christ, are sorely hampered thereby in their spiritual course, and my Christ would serve their need even as I love them. For our Christ, even the Great Love in us, is always the liberator of soul and mind. And my Christ would set my brethren free from the thraldom of the mind and will of death.

For the word that spoke to their childhood cannot now satisfy their intelligence. The adoration of Jesus was then a good. But who can estimate the hurt that has come to Christendom through the clinging of the stronger spiritual intelligence to this adoration of Jesus instead of the Holy One who was pleased to dwell in Jesus? Not only an utterly untenable and self-contradictory doctrine, but the dead literalism, the blank materialism, ay, the idolatry of the churches, with all its unspiritual fruit in the lives of the

people has been the result of this carnal interpretation of the Gospel of Christ.

(Why rob our strong brother of his great human beauty by adoring and praying to him as to God? Why wrong that soul of sweet love?) Have not superficial unrealities taken the place of the great ethical and spiritual realities? And a self-saving doctrine of death is given instead of the self-giving doctrine of Life. For the external word not only fails to dissolve the self-loving elements of the soul but it gives them a sure sustenance and so perpetuates the actual hell of the earthly mind. And the fruit of the falsifying of a truth is baneful in proportion to the power of the life hidden in that truth.

What has the carnal or historic interpretation done for my beloved Scotland, a land "gospel-beaten," but not with the true gospel of the life and beauty of the living Christ? Have not the best of her sons turned from this priestly word with loathing and will have no more of it?

But in her soul of silent strength she has long-time groaned and laboured for the coming of the eternal gospel of the Ageless One. And even in these days the firstborn of her sore travail are receiving the word of Life. For I know no soul of stronger and finer elements for the use of the spiritual gospel than the soul of this people. And I believe she is called, if she so wills, to serve the Christ as the receiver and the giver of the word of Life to the world. But before the great soul of this people can do this work she must have learned to love not this world nor worship the powers thereof.

I shall not speak of any of the records of the life of Jesus other than those given in our gospels, as my main object in now writing is to help the student and lover of these scriptures towards a fuller light and understanding of them.

My opinion, and I give it as such and not as doctrine, is that the one we know as Jesus (the name may not have been just so, but that matters not) lived and worked the blessed works very much as recorded of him. Not to believe this seems on the face of the internal evidence of the records of his life, exquisitely living and marvellously vivid and naïve pictures of a life as they are, to be most unreasonable, while the acceptance of the story as a literature not above the possibility of errors of narration, satisfies all reasonable demands.

And even to those, who may see in it a great myth-story or part of one, this acceptance of material facts in time and space which correspond to the inner or spiritual realities of which they are but the forthshadowing can only be acceptable. They who know most of the working of the hidden ways of the Spirit will deny no material fact recorded as miracle even to the feeding of the five thousand, for we know that as in the inner so in the outer, and as in the higher so in the lower planes of manifestation, and that the one is complementary of the other and necessary to it in the economy of the cosmos.

But I have also much evidence which to me is most real and most satisfying, not only that Jesus lived as the great healer through whom the Christ blessed those of his day and country, but also that he is still living in the sphere of a greater potency, even the inner realm of causative power, whence he even to-day exercises a mighty will of blessing that is ever working in the soul of mankind as an unfolding, uplifting and inspiring energy towards its higher realisation of the Christ-life.

For the blessed one is garmented even now more gloriously in the high beauty of the Christhood than when he lived on earth; and when in communion with the beautiful one I only feel that

I am not worthy to kiss the hem of his garment. But this knowledge, to me so real and worthy of faith, and given in a manner too sacred for publication, cannot be now the possession of every lover of the Truth. And I therefore only give it in passing as a sure fact of my experience. And out of this most solemn declaration a seed of silent thought, whose fruit may yet be towards the deep things of God, may fall into some earnest mind there to germinate in good time towards an even fuller apprehension of this Truth than is now mine.

It is recorded that when Jesus had been baptised in the Jordan (thus publicly avowing himself to be now dead to the powers of the old, earthly selfhood) he saw the heavens open and the Spirit descend on him in the form of a dove; and he heard a voice saying: This is my beloved son in whom I am well pleased. And John the Baptiser also heard the voice. Now what is the interpretation of this beautiful story in the light of our present-day knowledge of psychic and spiritual things?

Is it necessary for me to say that Jesus was so illumined that he could both see and hear what was happening in the inner plane of manifestation, and that he could thus both see and hear what the ordinary man and woman of this earth have not yet the faculty to perceive?

And he saw the Spirit or Power of God shine out of the Innermost, and the appearance was that of a dove. For the dove represents, and that for reasons very obvious to observers of the ways of these gentle creatures, the power of Life in Love and the richness of the will of Love to bear fruit. Thus may it be said to symbolise the Motherhood of God (p. 3).

That this symbol was thus used by most ancient peoples is evident from the fact that the sign

of the dove on the cross, signifying the passion of Spirit in Its Love-mode of life as It consciously merges Itself in matter for its quickening and redeeming, has actually been discovered in these days cut in stone, thus testifying that the doctrine of the Cross has come out of the ages, and cannot be claimed as the personal property of any creed. Surely the passion of the Heart of God is an ageless doctrine.

And I have often been told by those who are able to see into this inner world that when the conditions have been best for the manifestation of spiritual power the holy Presence has appeared among them in the form of a white dove, the modes of the appearance varying with the present service of Life. Only last week the wife of a miner in Scotland asked me the meaning of her vision of the white dove bearing a ring, symbol of the union of the spouse of her heart with the Great Love. Another illiterate brother sees it shedding a fragrant dew, and this phenomenon, objectively and actually manifested, betokens the gift to that brother of the power of healing.

It has been seen in a radiance of glistening whiteness, either to hover over or to alight upon the head of the servant of the Spirit. And they who see this, know that the words will be the wingèd words of Life: and the serving one is conscious of the illumination; and the awaking to the inspiring power is in time according to this coming and in degree according to the brightness of the Light. And over every servant of this inspiring One shines the holy Light.

Also I have been told in sweetest trust by most saintly people that at the time of their illumination and chrysm they have seen the dove come and make its abiding as within the breast. And there it dwells as their Comforter. Some have even heard it sing its sweet plaint within the soul.

This is a most sacred theme, and I speak of it with deep reverence and in as few words as suggestion demands. But I know that these are words of truth.

Now the soul and body of Jesus was ready to become the serving body of the Christ. And Jesus saw this form of Light descending on him; and when it had rested on him he heard the word of divine recognition. Now this Radiant Soul of universal Love, of a purity beyond quality, represented, we must say, imperfectly by the white dove, is our Holy One of blessing, the Divine One of humanity, the very Christ the Holy Spirit, our Mother in God, our Healer, our Nourisher, our Comforter, our strong Redeemer whose labour is to lead us into the kingdom of the Great Love, our God, yea, our one God.

And what Jesus saw was the psychic manifestation of his soul's baptism of the Holy One, even her chrysm of the Christ-light, her anointing of the oil of the gladness of the Soul of Love. And this Great Love is the human word of the cosmic Christ.

Into the soul of Jesus the power of the Holy One comes, there to abide. And in virtue thereof he forthwith is the one-begotten, unified Son of God, beloved and well-pleasing in the light of the Highest, i.e., he becomes Jesus the Christ or Anointed of the power of Heaven, strong par excellence for our salvation from the powers of the lower degrees of our world-mind. And that he, as a unified soul, becomes the power of God for us is testified from the innermost of Being. For out of the Deep comes the word of the eternal Will of blessing: This is my beloved Son, Hear ye him.

This was the hour of the great joy of the soul of Jesus; it was the coming of the Bride unto her own. He now knew and was known of his Father

the Christ, the Holy One; and he becomes the Christ of God in soul and substance, in form and power, and abides so forever. And this is the great Union, and henceforth I and my Father are one.

Now this is the Holy One to whom our Jesus prayed and taught his followers to pray as the Father in heaven, to whom he cried with strong crying during his days of labour among men.

It was to meet and commune with the Holy One that our strong brother went so often apart and into the lonely hills.

This is the One to whom he cried in anguish: "Father, if it be possible, let this cup pass from me." This is the Holy Power who sustained the soul of blessing and nourished the sweet body of the healing Jesus Christ throughout his period of service among us. And the hour of his darkest gloom was when on the cross he felt that the Holy One had gone from him, and his human soul uttered the great cry of her deepest sorrow: My God, my God, why hast Thou forsaken me? And this is the recognition of Peter when, illumined by the Christ-spirit, he says: Thou art the Christ. For he saw the Divine One in Jesus and spoke to It. And it is against this Truth of Christ that the gates of hell cannot prevail. This we know well, for we have proved it true.

Now this is the chrysm of the Christ or Holy Spirit in the soul of Jesus and his recognition as such both by the human and divine. And never yet has any human soul become the home of the divine Spirit, but that this same word of recognition and the command to hear what he may say has been uttered from the very Soul of Being. And he who has been anointed of the Divine Strength hears the word. And all who have ears to hear also hear it. And the witness is borne out of both the human and the divine Heaven.

And even as Jesus, now indeed not merely the inspired, but the Servant indwelt of the Holy Spirit the Christos, and therefore Jesus the Christ, forthwith gives himself to the uttering of the word of the power of the kingdom of Love, which is healing and blessing, both to the soul and the body of man, so everyone who has received this holy baptism even in a degree necessarily feeble, because proportionate to the degree of the soul's unfoldment and her capacity for Its reception, must out of constraint of the new Power in him give himself to the work of the Great Love, even to the fulfilling of the will of blessing. And many, many have been so baptised. And according to the powers and purity of the soul are the works and words of healing. For it is in us to give the way of manifestation even unto the Holy One of Blessing, the Christ of the Ages.

And inasmuch as he now belongs to the great cosmic body of the spirits of the Christhood he may be named John Christ or Mary Christ, William Christ or Margaret Christ, and there is no irreverence in this use of the holy name when we know of the degrees of the Christhood.

And no one can be a healer of the soul of man or beast in whom this power does not dwell. And no one can truly heal the body of man or beast but in virtue of it, and inasmuch as the great or self-giving Love takes possession of and uses the soul with all her powers during the time given to the work of healing. For healing cannot come through any other channel but that of the Christ-soul or self-giving Love in us.

And though a physical or magnetic healer may not rank very high in our standard of spiritual and æsthetic values, yet must there be found, hid in the stuff of this child-soul, the priceless gem

of the Great Love who ever gives freely and of a sweet constraint of Its life to others.

And in whomsoever we find this holy thing a-working, there we find the Christ of God, even though unrecognised of the so-called religious world. And wheresoever we find this holy Christ, we love and reverence It as the incarnation of God in the serving soul of man or woman.

And inasmuch as the Christ is formed in that lowly soul, insomuch is that human soul one with God. And inasmuch as that serving soul fulfils the will of the Christ or Holy One of blessing in it insomuch does it grow in its oneness with the Christ its God.

And to that lowly soul of service the day of the great joy will yet come when it too can say: I and my Father are one. This is the atonement of Christ, and its fulfilment in the soul is the work of many chrysms.

N.B.—The meaning of the symbol of the crucified Dove used as the sign on "Breaths of the Great Love's Song," where, though crucified, it is poised eternally in the Centre of the One Sun of Life, will be found on p. 43 of this foreword.

Also for the sake of some who may not be able to see as we see be it noted that on p. 46 "John Christ or Mary Christ" is not John the Christ or Mary the Christ, or as we have said, Jesus the Christ, but John anointed of Christ or Mary imbued of the Holy Spirit. Hence such names in Scotland as David Christie or Grace Christie or Christina, the little Christ lady.

The Genesis and Growth of the Christ of the Soul, and some of its Modes of Life

There is a body of Love, and it grows within the soul. There are many bodies or ways of power in the unity of man besides the body which we can see and touch. Without intent to bind any mind to our generalisation, and for the sake of those to whom such analysis may be new and of a use, we may speak of them in the order of their unfoldment from the inner to the outer as the body of pure will, commonly called the spiritual or causal body, the mental body or way of the power of thought, understanding and volition, the body of the affections, emotions and desires, called by some the temperamental body, the magnetic body, spoken of in various aspects as the astral, odic or etheric body, and of which the more material manifestor is the nerve body, and the nerve body of which the more material manifestor is the body of flesh. These fine bodies, as a unity of faculties or ways of power, may be named the psyche. They all work according to one law, and they so correspond in the manifestation of this law, even in the most minute detail that if we carefully observe and discover the working of the law, even in one of the lower or outer of these manifestors, we can know how it works in the higher or inner. Thus are they a unity of power substantially inter-penetrating and blending with one another, a whole body of Life unified and kept whole by the all-pervading Spirit, the unnameable, the incomprehensible reality, the holy Thing of Life.

Now the body of Love is a way of life that grows or becomes in the very innermost shrine of this human unity of powers, even in our whole

psyche. And as it is the best or highest manifestor of the law or will of the pure Spirit in us it may well be named the Christ body, *i.e.*, the body imbued and endowed with the power of the Highest of our divine Ideal. And, being of the finest of our substance, it is the worthy vessel of all the services of Love. It is the holy Grail fit for the receiving and the imparting of the Life of the Christ. How it grows and how it becomes a body worthy of this most holy chrysm and use is surely a sweet theme for our contemplation. May we now talk together and seek to know, however feebly, somewhat thereon?

This body of our Best, ay, of our divine Ideal, grows within the whole unity of our psyche as in a womb, being nourished therein by the food of the affectional. So the Jesus-child grows in the womb of Mary, and is there nourished by her substance.

As this soul-body is being evolved through the physical and psychical degrees on to the pneumatic or spiritual degree, so its loves are.

Thus, when in the degree of the physical or animal it manifests in the love of kind. In the degree of the psyche the loves of the psychic correspondence of the physical are manifested.

But in the degree of the spiritual the one love of the whole, *i.e.*, the pure love of God in all takes the place of the loves of kith and kind. Slowly is the spiritual soul drawn away from these olden affections, and the attaching ties are gradually loosened. Little by little they cease to absorb it as they once did, until at last they are no longer a power in it, and it as a body of Love is now free to live in new life. But of all this a fuller word later on.

I.

Corresponding to this fine inner body there is evolved of necessity, and in accordance with the

law of the Innermost, a body of flesh of wondrous power and sensitiveness. Its sensitiveness is as weakness to the grosser mind, but it is really a fine and strong delicateness, and of a high potency. It is not so subject to disease as the cruder flesh, and being finer it will pass unhurt through much that would surely destroy the grosser animal body.

(I fain would speak here of the law of life whereby this fine body comes to desire only its own food, viz., a pure, living, bloodless diet, but I may not. It will save needless words if you read what is said on this in "Brotherhood of Healers," Addenda A.)

But it is very easily hurt by adverse conditions; and it is not always that we use it aright. For, even after it has come to be our body of flesh, we think we can use it as we used the grosser body out of which it has grown. And then we only learn how to use it by many very trying experiences. Being a body of much finer power than the former, it works so much the more efficiently. But it must be asked only to do its own work of blessing in its own sphere, and then it will serve well. For it is the physical body of blessing, and that it may enjoy the fulness of health, its every breath must be according to the vibrations of the great Love.

This fine body suffers as the ordinary body of flesh cannot suffer. Thus, *e.g.*, as it is no more a body fit for the fulfilment of the duties in the ordinary human or self-centred relationships, being evolved unto the service of the universal, it suffers greatly from the straining of the olden ties when in their clinging they seek to hold it in their bonds of personal service. And such a straining, if persisted in, would in time mean the dissolving of this body. On the other hand, if allowed to live its own life of blessing, and to be

fed of its own fine food, it will serve in this degree as long as it so wills to serve. For it is in the Will of Life, and the power of Life is in it.

It is the vehicle of very subtle powers, and often when we might think that we are doing nothing our soul is really most effectively working through it. This is so with many gentle and patient sufferers, who fancy that they pass a useless life; and I give it to them as a sure word of comfort from the Christ of silent service.

2.

In every human soul there is hid the seed of perfection. This is the Christ-seed, the germ or embryo of the immortal Christ-child in the soul. It is also called the Light that lighteneth every man who cometh into the world, for it is the light of sweet reason, the light of the vision of divinity, latent in all, active in the many, and transcendently active in some as the power of the genius of blessing, of healing, or of making alive of soul and body.

Now it is only in as much as the animal soul has come to the jouissance of this holy and deathless Thing that it has become a human soul. How it came up through lower forms unto the degree in which it was fit to receive this sweet seed of a latent perfection is a subject for very fine and very interesting and very profitable consideration. For it must ever have had a form corresponding to its degree of unfoldment.

It may be that the soul of the higher animal, *e.g.*, the horse or elephant, strong in its patience and wisdom, or the soul of the dog, beautiful in its devotion and faithfulness, is on the way to, or very near to the human degree of self-consciousness. There is much in our life with these gentle companions to lead us to feel that all the experiences of what we call the finer brute-souls

may be preparing these souls for yet being fit habitations of the diviner spark. But as this is a word of doctrine, *i.e.*, experiential truth, we shall not now speculate further, howsoever pleasant it would be to do so.

That this seed has at last found a congenial soil or abiding-place in the animal soul is the one title by virtue of which it is able to take upon itself a human body. Without this the human form could not have been built upon it. Therefore let us remember that how low soever the manifestation of a soul who dwells in a human form may be, it is nevertheless a human soul enshrining the Christ-seed, and must be treated by us with reverence, howsoever unsightly the form appears to our æsthetic sense.

3.

And how is the soul-body being cultured so as to become a fitting home wherein the seed of the Christ will most surely and speedily come to a perfect power of life in us as the body of Love? Through all the experiences of life in its largest sense. And here I would say that though I cannot give it as a doctrine, having no positive knowledge of the experiences, I can sympathise with those who would thus speak of the experiences of past lives, for I too have a very sure feeling of past lives, yet only a feeling. And so it is well that this remain an open question to be answered by everyone according to his own conviction. This we do know, that all experiences of the past have been culturing forces, preparing the soil of the soul, getting it into a fit condition for the reception of the Christ-seed, and for its nourishment and growth. Their work is the perfecting of our affectional nature, and they who teach a wilful abstention from these divinely-ordained means of a spiritual education do greatly wrong

the race, and to their own souls inflict a real loss.

For in the realm of human activity there is no act that is fulfilled in the power of the utterly unselfing or self-giving Love that is not a means of grace, *i.e.*, of soul-upliftment, to the giver and receiver. But it must be of this self-giving purity. For this is the redemptive or Christ-power in it, and is effectively so even when the issue may be embarrassing to our present code of social morals. This I say deliberately as a necessary elucidation of the teaching of Jesus Christ, the Buddha and other high spirits on this very human subject. For out of the height of their pure heaven they see things as they really are and not as they appear to be.

Why do the Magdalenes ever come to the Christs of men, and why are they received when the pharasaically pure are rejected? Because those love much even unto the forgetting of self, and these love self alone. Why have the strongest and most saintly souls been so often the fruit of an illegal union? Because here too love was great, self-giving, counting not the cost. Why is the marriage of worldly convenience accursed and the sure way of hell to the two unfortunates who are fast caught in its meshes? Why is the fruit of this gruesome traffic in human flesh an inhuman progeny, a monster creature void of all filial or truly human affections? Because there is no Love, *i.e.*, no Christ, in it all. And where the Christ-love is not there is no God, no blessing. I fear not to give by these words the licence of the Gospel of Love to immorality, for no soul who would think to find here any encouraging or condoning of the sin of self-indulgence will read this word. But I say what I must say, for it is in the service of the Holy One of Life. And the only word here uttered is the living Word that ever says to the sinner: Thy sins are forgiven

thee; Go, and sin no more. But enough; the fire burns too fiercely in me, and I may not now speak my feelings. For here we are indeed now touching the very vitals of the Body of our Christ.

Now all of the simple love mode that relates to the generation of life in the physical is most holy, and must be used as a solemn service to the race and through the race to God, and never as a means of selfish gratification. In this latter abuse is sin and the sure way of death. It has its type in the spiritual and is therefore symbolical even as all nature, in all her degrees, is. But no symbols can convey the fulness of the Idea. And so all of this simple, human love-mode, being limited, is not a perfect *via media* of the Great or Christ-love. Yet is it, inasmuch as it is simple or pure, good in its degree as a service to the Spirit of Life.

And so, to the youth or maiden who has not tasted this simple, human love, I would say: Drink her cup if it is given you; ay, drink it to the dregs. For thus only can you come to know that in it there is not that which satisfies. Only in the highest can you, human soul, find satisfaction. And this highest is the Love that transcends all the limitations of the lower selfhood. For even in a pure sex-relationship there is necessarily involved the limitation of separateness. And such an element cannot enter the kingdom of the One Holy Love.

But there are those even now in this body who are already in the Kingdom of the One Holy Love, and they are called to a higher service of the Race than that of procreation wherein the great mass of the people must yet serve. Not cold purists are they temperamentally. Nay, rather the richest among us even in the elements of human love are they. And it is in virtue of this richness that they are chosen for this service.

For through the manifold ways of life these human love elements have been transmuted into the fine substance of the Divine Love. And the elements were necessary for the transubstantiation; for without them it could not be. In every sense they are the fine flower and first-fruits of the Christ a-labouring in the Race. They are as yet few, but they are the leaders of the people. They are the openers of the way unto the fuller life of mankind. And they serve the Great Love in this most serious service, for they are her first-born. And well proved have they been. And as they are pioneers of the new Race they are the strong ones of the Spirit, and they fight the great fight of the new Life, making a way for the many to walk therein. And every victory they gain over the appetites of the flesh is a victory for the Race, and every time they triumph over the desires of the *anima bruta* it is easier for the brother and sister who would walk in the way of Life the Blessed to follow. And they know that they fight not for themselves, but for the feebler ones. Let the unwedded here find the comfort of a great and a rare service if they can, and so turn what appears to the small vision of the animal soul to be a curse into a power of blessing. For there is a reason why so many in these days well suited for wedlock do not desire and do not receive its experience. And I believe the reason is in the call of the Mother of the ages of our Race to her firstborn children to come up higher unto the place of fuller life and greater power of blessing. Indeed, I know that the Christ, the living Truth, is in this word, and that in it is hid the key to the mystery of this dark and sore social problem.

4.

To see well how the Christ-seed is nourished unto growth we shall use the classic symbol of

the egg. For the egg has been in all ages the occult symbol of the soul in its purest or simplest essentiality. Our innermost essence or spiritual soul is in the form of, and is seen and has often been photographed as a sphere of light, which light, though white in itself, may appear to be hued according to the colour of the aura of the affectional body through whom it may be shining. Yet, as we shall see hereafter, even this symbol is not a perfect figure; and there are other equally beautiful ways of setting forth the same truth, as *e.g.*, under the symbol of the grain of any corn or any seed of any living creature.

Now in the egg of the common barn hen there is a germ or embryo hid among the stuffs that make up the body of the egg. I am speaking here very freely, for I am not a natural scientist. Yet would I venture to say that this is not exactly the doctrine of spontaneous generation, though the truth of it is here, but rather that God, or the Holy Thing of life is necessarily immanent in all matter, and that only the fit conditions are needful in order that this inherent life be manifested in the form proper to and according to the degree of the evolution of the soil for growth.

And these food-stuffs are there close about it for its nourishment, and just as they will be needed. It is hid in them. But the germ would never awaken so as to use them as a food were not a power from without the shell brought to bear on it. And this power is in warmth, and it is of the living Fire. It is God. We shall not speak here of the quickening work of the incubator or of the sun, but we shall abide by the familiar figure of the mother hen brooding over her young. Not that the father bird in many cases does not take his turn at the work! But we shall gladly honour the mother in this most

holy service of God by speaking of it as the special work of the motherhood.

The spirit of life in her soul makes her to brood over these eggs. She lays her body over them, and no doubt they are wrapped in her warm feathers. In her brooding she thus sends into the egg, even unto the sleeping life-germ there, her very soul, the virtue of her *anima bruta*, the power of her vital magnetism. Whether she is in any way conscious of what she is doing must remain an open question. But we do know that the Spirit of life in her knows well what is being done. For to this mother hen it is the most serious work, as the sympathetic study of her expression will clearly reveal; so serious that even the most timid of wild birds will risk her life before she will quit her eggs. Thus is the dormant germ quickened or awakened. And she continues to permeate the whole egg-stuff with her warmth, thus impregnating the now quickened and awakened embryo with her own living substance until it begins to function as a food-receiving organism. And it then feeds on the food lying around it.

And so the brooding goes on, and so the self-feeding goes on until the hidden, living thing has eaten up all the food in the shell. And when this is so it is ready for a new sphere of existence. For it has formed a body whereby it can live and nourish itself outside the shell. And in the fulness of time the power of this new body's life, aided at times by the mother hen when it is necessary, breaks asunder the walls of the shell, and the chick emerges unto a life which is indeed to it the one real life. For, it enjoys the use of a perfect body, and its food and life are around it.

5.

And so it is with the quickening and nourishing of

the seed divine within the human psyche and its growth unto the perfect body of Love which is indeed the Christ-body, the medium for the Spirit of healing and blessing among men. Hid in the soul within the mingled stuff of our human affections, it sleeps, until it is awakened by the great Mother Love whom we may well name the Holy or One Spirit. Nor would it awaken into life were it not for this brooding. Even as the grain of wheat that has lain as good as dead beside a mummy for thousands of years cannot awake into life until it has been kissed by the sun and the rain and has yielded its old husk to the disintegrating forces of the soil, so may not the Christ of our soul awaken into the power of its blessed life until the pure warmth of the Great Love has touched its hidden centre with Its quickening power.

Now this great Love does brood over the sleeping Christ-germ, and that very patiently, ay, for years and years, and ages of years. Through all the manifold experiences of life this one Love is willing the holy power of Life the blessed to quicken and awaken into life the sleeping seed in the human soul. For the Christ-seed is not dead, but only asleep so far as it is related to the life of the Spirit. And there is nothing that happens to us as unquickened, sleeping or unregenerate earthly souls that has not this motive or divine power of the blessed Will in it.

And so slowly do the fine forces of the Spirit of Life work in the unfolding of a human soul that often we who judge according to hours and days and years think that nothing is being accomplished; and we are apt to despair. But this despair is only of our mundane way of thinking and judging of spiritual things.

For the work of the brooding Spirit is surely going on in every soul, and the sleeping Christ-seed, the germ of Love, is awakened there in

good time; and it begins to feed upon, *i.e.,* to use and enjoy the affections and desires of the animal soul, wherein is its actual selfhood. It works through and lives upon all our limited or personal psychic modes as a love or desire self-held and limited by self. And through this period it must pass. Therefore it is that we must fulfil the services in all the modes of these affections ordained of the spirit of Life, whether as brother or sister or husband or wife or child or father or mother or friend, and that even in the degree of the limited love.

And the new Thing so serves and so works in them, working and serving even unto the uttermost, that it ends by consuming and absorbing their good substance into its body of higher and stronger selfhood. They are not destroyed, but they are eaten up. And the strength of their elements are now in its greater soul. They are thus all gathered into the spiritual body of our *Christus futurus.* This is the gradual process of the sanctifying of our whole nature's strength unto the power of the Spirit, until we become in reality, what we have ever been in the Christ ideal, temples of God.

This is the assumption of Mary, the virgin bearer of the Christ of the soul into the heaven of God, *i.e.,* into the substance of the One Spirit. This is the redemption of the whole Israel of our psyche; and none of her good elements have been lost, even though they have long time been dispersed in the realm of the animal soul.

And it is only the way of health. For this giving up of our affectional strength even in the limited degree is a good inasmuch as we thereby part with our own soul-stuff or proprium. And if we would live we must give of our present or actual self-life. This is the law of health. For

there must be passage of substance, and not stagnation.

Now the great use of the limited affectional soul in us is that it become a food for the Christ-body, that it be sacrificed utterly to the one Good. Thus is the lower self consumed on the altar of the Great Love and the flames are pure Spirit. Thus does mother Nature teach us and guide us well in constraining us to serve to the uttermost in the sphere of the limited affections, and they who deny her constraint and her leading do not well in thus preferring their will to the Will of God in holy Nature. And though it would appear so the order of physical nature is not reversed in this process. For there it is the stronger who devours the weaker and absorbs of its good. And this mode prevails thoroughly, heartlessly. And our unborn strong one devours the inferior or weaker elements of our psyche and finds therein a food. But when our Strong One is come unto the fulness of life the order is reversed. For when it gives of its good freely as a food to any soul it is by its strength it does so. The feebler in us cannot do so and is therefore consumed or lost as to itself. But the strong one in us can do so. And in thus giving of its life it lives as to its true selfhood.

6.

When the limited affectional power has so served to its utmost, having given all its good, the soul is then ready for the higher service; and the proof of her readiness is that she cannot now be satisfied with any love other than the universal. And thus it is that by labouring unto the uttermost in the realm of the personal we come at last not only unto the realisation of the truth that no such love can satisfy the deathless spiritual soul in us, but that it is actually through such labour that we develop the fine body for the reception of the

great power of blessing and for its service of Love. Only by loving greatly, strongly, freely in this lower degree is the body of Love formed in us unto the state in which it can become the habitation of the one Blessed Love, even the power of the Great Christ

Thus is the ageless Spirit, even the deathless Christ-child, the devourer of all that can be devoured.

It is the pure Fire-spirit that consumes and lives upon all that comes to it as a fuel for burning. For, as it is said: Our God is a consuming fire. And our God is the deathless Love; the immortal Christ-child, the ever-young.

Trying, most trying, ay, of cruellest pain to the old self-will, is this consuming of the adamic soul or earthly body of affections. For no earth-soul gives itself willingly or joyously to its dissolution. It must fight for its own existence; and unutterable to many is the anguish of the processes of the dissolving of these olden bonds of life. Yet is it blessed to the unborn Child and so sweet to the new-born Christ of the soul that the deathless One even plays with the flame.

For the Christ-power is ever the great dissolvent. Its work is to disintegrate the old forms for the building of the new. And death is the Servant of Christ, the Liberator of the deathless soul from many bonds.

But, we repeat, this devouring and using of our olden affectional elements is only done, and can only be done by fulfilling them in all their transient and painful modes of joys and sorrows, of hates and loves, and in all their degrees of relative good and evil. The process of transmuting their variable powers into the One unchanging power of the Great Love is never done by denying their existence. We have to live through these degrees, and do the work given us

to do in them, either as friends, relations or lovers, before we can realise that they are only ways to the one satisfying Love.

The simple doctrine of degrees would be of great help for the fuller understanding of this all-important principle in spiritual ethics were it here possible for me to state it fully. For sin can only be understood through it. Thus every degree of existence has its own norm and law. To live according to that norm is right in that degree, and to come short of or go beyond it is sin. Thus what may be sin in one degree even of human existence may not be sin in another degree.

7.

These elements of the personal affections are not only the foods and the soil for the growth of our unborn Christ, they are also as the wrappings and covering of the womb of the great Mother-love about the tender Thing of new Life in the soul. And they fulfil this protective use even within the whole shell of our nature so long as the protection of the limited unity is needed. The need for the protective animal shell is symbolised in all the realms of Nature. But the young Thing is growing in strength, ay, even out of that which is protecting it. It is devouring its wrappings and eating up and absorbing its bonds. And the moment at length comes when it can no longer live within the protective womb, nor manifest freely in the love which is self-centred and self-held. For this young body of the Christ love has now become a perfect organism fulfilling its own laws, and it can only live according to these laws. And the old shell of the adamic selfhood is burst; and the young Christ-body now comes forth into its new life of liberty. And it breathes its own air of the universal Life of the free Spirit, even the unlimited or God-Love. For though it has

ever been in essence of the one Life it only now enters into the realisation of the one Life. And this is the new birth. It is the birth of the Christ child in the soul. This is to be born again not of the will of the flesh, but of the free and blessed Spirit.

8.

And does this new-born child of the Great Love lament the bursting of the old shell? When it sees the *débris* of the self-centred personality lying around it, has it any regret? No more than has the chick when it looks around upon the fragments of the olden abode from which it has just emerged. Nor would the new-born soul return to its prison house of bonds and death.

And thus it is that the young Thing, the deathless Christ-child in us, can rejoice in tribulation, ay, even in the dissolution of the old forms, and so can look unmoved on catastrophies and calamities to the external, even to the loss of relatives and property and all the goods of the old selfhood. Indeed it feels more in its element amid the troubles and distresses of such passing modes than amid their prosperity, for it is thereby called on to serve in its true sphere of service, viz., in the tribulation or distress of the self-held soul and in all that pertains to the dissolving of her modes of existence.

For the way of Life unto the deathless Christ of the soul is ever by the cross or by the jaws and belly of the render and devourer. And while the soul of feeble vision would stand aghast when the body of disintegration, the lion of death waiting to devour is there as the only way by which it may pass beyond, the deathless One knows no fear; and it gives itself to the teeth of the render, and, passing through its grinding, makes of its body a system of divine economy whereby it is

refined unto a finer life and raised to a higher potency of blessing.

For the new-born knows that it is the ageless Christ, the reborn of unnumbered births. It knows that it is Almighty God, the everlasting Father, the undying One, the unbegotten Soul of the race, self-begetting in the souls of the ages and ages of mankind.

9.

Have you ever felt, O human soul, arising in your deepest, a great unlimited love, a love that knows no distinction of kith or kind or race or creature, a love that owns nothing and will own nothing for self use, that ever gives love but never seeks love in return, a love that indeed embraces every soul and every body, a love that can count no one and no thing as apart from it, and that can only be satisfied when all, even all, have known its blessedness? It is a love that not only wipes out swiftly and utterly from the powers of the soul all possibility to hate or will evil, to feel resentment or jealousy or any bitterness towards another, but it also lays a stern veto on the life of many of the human sentiments which are altogether in keeping with the recognised code of our social ethics. Thus no soul in whom this love has come to birth and lives can any longer return evil for evil. Rather must it give blessing for evil. And if hurt arises it is always prone to find itself the hurter, even though it may be the innocent. And should the soul in whom it lives have given any hurt, the sweet one hastes to confess the wrong and can find no rest until it has received the forgiveness of sin. And no pride of self can prevent it so doing, for it is in the utter lowliness of the Holy One. Nor can it stoop to the ordinary processes of legal justice in order to get *its own* out of him who has wronged

it. No, it cannot, unless at the great cost of violating the law of its very life, even the Great Love. It is the love of the new or clean soul and not the love of the old or mingled soul. And as a pure soul it loves all souls. And all souls are equally sweet and precious unto it. And it matters not to it whether these souls be dwelling in fair or ugly bodies, in pure or diseased bodies, in male or female bodies, in young or old bodies. For it sees only those souls as they are in their pure or Christ essence. It has seen the white and shining soul of the Christ. It has found its love. And it loves the soul or Christ essence in everyone. And there it serves, and there alone in its fulness of power. And although through constraint of the yet limited modes of its physical existence it may of sore need give its every-day activity to the service of the one or the few, yet is it in reality serving the universal human soul, ay, even when in appearance it is serving the one soul. For in its power of will it cannot but serve the universal, and in that one soul it will only serve the universal soul.

It may be well to say here that far from the coming of the Great Love in any way disqualifying our human soul from faithfully fulfilling the services of her love—as, *e.g.*, in the wedded state—it sanctifies, beautifies and, in the case of true or soul wedlock, intensifies the power of fidelity in this relationship. For the soul, whom, even under the illusion of the separate, you have vowed to serve in love even unto and beyond death, becomes infinitely more precious to you when seen to be a Christ soul, howsoever feeble it may appear to be, whom you are now privileged to serve not slavishly, idolatrously, nor under any infatuating spell, but freely, purely, sweetly, sanely. For all service is now in the power and by the will of the free Spirit, and in this holy

Power alone is it of perfect health to body and mind. I have said this because some feeble brother or sister might misinterpret, and to their hurt, this most Christly doctrine of the freedom of the pure Spirit of the Great Love.

Now this is indeed the Great Love, the unlimited Love of the ageless Christ which has at last found a home in your soul. And its coming is only the coming of its own unto the new-born Christ of the soul. The little one has cried for the embrace of the mother; and the Cosmic Christ, the Holy One, must needs at once come, ay, even though the cry be voiceless in the personal consciousness. And the Great Love thrills the new-born Christ body with a blessedness that cannot be uttered, for it is the kiss of the Cosmic Mother.

10.

Now this, the Love body of the new-born Christ in us, is the organon of all spiritual healing. It alone can receive the high and strong afflatus which is the power of blessing. And in this mode of its life it is the body of mediation between God and man. It is the blessed medium of all the holy and beautiful service of the will of blessing; and its parts and faculties all function according to their several uses in this sweet service.

O, what a Thing of joy it is! O, what a theme of beauty! Who is the spiritual artist capable of touching it well? It is the body of the sinless Christ-soul, the undefiled and sweet substance of our holy one of blessing, our very life-centre. And in this mode of its service it gives of its own substance for the nourishing of the feeble souls, for its nature is to give and always to give, and inasmuch as it thus manifests the pure or selfless Love it is the very power and wisdom of God for bringing about the wellbeing of our race.

It is the chalice of blessing wherein is ever shed abundantly the wine of the gladness of God, even the spirit of the great joy that passeth never away. It is the cup of the pure Gold that giveth unto men to drink of the living water. For its body is of the live Gold of the selfless Love that has been purified, ay, purified well in the fires of manifold tribulations of all the dross of the old self-seeking nature. And if it be in this form, then is its flesh the pure flesh of the Son of Man and its blood is the sweet life-giving blood of our Christ. And it gives its flesh as a bread and its blood as a drink of life unto all who can receive the good. And it gives it every day of its life as the gift of Love unto all. And this is the daily and perpetual sacrifice of the ever-present real and living Christ of mankind.

Thus let it be well noted that this mediating of the fine substance is not a pure or unmingled channelling, *i.e.*, the body of Love cannot be compared to a cup or a conduit pipe which has nothing in common with the fluid it conveys. For the essence of the mediating soul is also in what is being mediated, and its real selfhood is in and of the channelling. And so the purity, sweetness or power of blessing of what is communicated must be according to that of the actual or present mode of the mediating soul.

For beautiful words may be uttered through a soul not yet clean and sweet in her elements, but they will not have in them the living Christ, the power of blessing. Thus is the source of every word to be known and the power of blessing in it. This is a most serious doctrine and one worthy of the most earnest thought in our day of manifold and mingled psychic utterances, and they who have learned from experience will bear witness to the truth that only through a pure and sweet soul can the living waters flow forth pure

and sweet. And this is why we so dwell on the processes of the purifying and sweetening of the body of mediation. And anyone can see its bearing on the futility of the service of an unregenerate priesthood.

Endless would be our word on the mediatorial uses of this body of Love, for its doctrine is inexhaustible as the richness of our Christ. The above is only given, and the word in the mystery of the Holy Grail, to awaken our reader to a fuller sense of its manifold services, and more of it will no doubt arise later on.

II.

Now in its union with the Holy One of Blessing our sinless and deathless One generates, stores and gives forth the fine energy which alone is effective in the blessing or healing of the body and soul of man and beast. And this is the great work of our body of Christ love, and it is all done according to the perfect ordering of the holy Will or Law of Love.

Thus if the Will of Christ in us can say: I will, be thou healed, the patient will be healed in so far as the will of Life has spoken in us. For the gift of life is in the control of the will of the Christ-love in us. And this Love is God in us, and is all of wisdom and knowledge. And so when it indeed works in our new body there will be no errors in our judgment. Thus, if we seek to heal even in the physical degree, we will only give our service to those bodies whom the Will of Life would heal. And we shall always know when we are working with the power of the Will of Life. And we shall not be able to work against It. For It is now our holy One, and we as a self-assertive will are no more.

While all the richness of the whole Christ are hid in every human soul, yet not through any

one soul may all the fulness of it be manifested. For it needs all souls to show forth the fulness of the richness of the Beauty infinite and manifold.

Yet is the Christ ever revealing this Beauty to those who can see. And just as we can see so is the revealing. And Love is the opener of the eyes. But when Love is not yet awakened in us it often happens that the Holy One is even with us, sitting by us, and we know it not. For our familiarity with the soul in whom It dwells hides the Beauty of the presence from us. But It is there, ever willing to bless us by the vision of the Great Beauty. And if we only give It our love and reverence, ay, and our adoration, It will give us of the power of Its Beauty to become like unto It. For, sure as we give to the Holy One our whole heart, so surely is It henceforth unto us the power of the undying Life, the strength of the Beauty eternal.

12.

And this leads us to a very great theme on which a word must be given for the completing of what has already been said on p. 30; and it is the potency of the Christ in us.

Now the holy One of the soul may be thought of as the human, microcosmic counterpart of the universal or cosmic Christ (p. 26). We cannot rightly use the language of sex here, and yet we men can hardly speak in other terms even of our Holy One of Blessing than as the individualised, corresponding affinity of the Christ of the Great Cosmos, the Holy One of Universal Blessing.

Thus the new-born or little Christ in us is as a sunflower, open, ever open to receive the radiance of the Sun of the Cosmos of the innermost heaven of the Great Love. It is as a sun shining within the soul, a little sun, yet living and strong in all the potency of the One Sun of

our human universe. For it hath been kissed of the Holy One into life. And being a centre of living energy it now generates in the soul the divine radium or Christ power of blessing in modes fit for the use of the human need.

Or, the Christ of the soul may be likened to the female principle in life, ready and waiting for the enrichening of the male. And yet the age-long blessing of the Holy One may well be spoken of as the gentle brooding of the Mother of the ages over the unborn, and the actual inflow of the Great Love as the coming of the heavenly Bride to her own.

Thus the language of sex, though necessary, is not adequate, and may even lead the feebler ones into mistaking the sensuous for the spiritual. And this subtle snare of the old enemy of the pure whiteness of the Dove has caught not a few of the finest mystics of our day in the meshes of Psyche.

For in the Innermost of pure Spirit, even the holy Place of the Christhood, there is no more sex. All who have even once come unto the Centre know that, in the Great Deep of spaceless and timeless Being, all sex-differentiation is transcended, ay, lost in the Great Love whose essence is neither male nor female but the two in one.

And so it is that this holy correspondence is best uttered in the words of the impersonal (p. 13). May we say then that in the little Christ of the soul as related to the great Christ of the cosmos there is the passive or receptive principle of the Cosmic Body, while in the Christos universal there is the positive principle of the energizer?

And yet the Christ of the soul, being a micro-cosmic counterpart of the Cosmic Christ, possesses and manifests the power of these dual principles. This we speak of as the potency of the whole Christ, the indwelling Unity.

And the way of its coming is somewhat after this manner. Soon as the house is ready the Dweller is there—*i.e.*, as soon as your psyche is worthy of the indwelling Christ so soon is the Universal Christ in her as the home-Christ.

True, the Cosmic Christ-potency has been working in her heretofore, but in the way of preparing Its dwelling-place. It has been shedding Its life-power in and through her, thereby washing her from all unworthiness, bringing by the sweet power of Its vibrations harmony out of her discord, and thus healing her into the wholeness or unification of her powers. But It has not yet been able to dwell in her, for It cannot dwell where there is any uncleanness. The Christ visits our disordered soul as the Healer. The Christ in us visits even now the souls that are in the prison-house of despair as the Comforter or Light-bearer. And as the healer comes to heal and not to dwell in the house of the patient, so the Holy One comes often to visit the diseased soul, though It cannot yet find in that soul an abiding.

But when the soul has been cleansed of the impurities of its olden selfhood, when the house is of a pure and sweet air, whereon may grow the fragrant plants of the Beauty of the Spirit of Life in whose aroma is the very power of healing, then will it be a fit dwelling-place for the Universal Christ; and the Holy One will be drawn as by the beauty of Love to Its home. And so It becomes our Emmanuel.

Now in receiving the energising kiss of the Mother-Christ our psyche is blessed of the holy Power, and even as the sunflower awakes to full life by the shining into it of the power of earth's sun, so our Christ-soul awakes to the fulness of her life by the power in her of the Sun of the Great Love.

And she is henceforth the bearer of the fruit

of blessing unto many. And never again throughout the ages will she be unfruitful. For she hath been blessed of the potency of the Holy One. And this blessing once given, its power never passes away. And in her will dwell the silent joy of the deep peace.

And the Power who hath thus blessed her into new life, she, as the ageless Christ of the soul, knows, speaks to, prays to and sings of as her Radiant Christ of the Great Love, the Sun of the human Universe.

And so in a very real sense all the hymns or prayers of faith and love, yearning and gladness, ay, of anguish and despair that have been offered of the spiritual soul of man to the Spirit of Life are cries of the little Christ of the Soul unto the Cosmic Christ, the Mother of the Ages of our race, the Soul of the Great Love.

13.

Now it is possible to communicate of the potency of the Great Love principle thus generated in the soul, to other souls. And it will work the great work of love in these souls in modes corresponding to their degree of unfoldment. Thus if you communicate this divine potency to one yet bound in the degree of personal limitation, who, receiving the divine gift, would appropriate it for the pleasure of self, and transmute it into the baseness of self, and whose affectional stuff is therefore in the light of the Spirit, unclean, it will work therein as a cleansing power, bringing unto the state of burning all her elements that must be consumed of the Fire of Love. And this process of burning or consuming will be to her great suffering, that corresponds in degree to the power these psychic elements contain and give as a fuel unto the burning. Yet is it the good work

of Love all through, and the anguish is purgatorial. For the soul is being refined, and the flame is of the Great Love and in the power of the Holy One.

To another soul who yearns only for the light of truth this divine potency will be as a gentle flame shining within her deeps, and giving the yearned-for illumination.

To another who is hungry and faint for want of the living Bread the love principle communicated will be the very food of the Angel; and that soul will be nourished well. And so, throughout all the needs of the soul of man, in the Great Love or Christ principle communicated there is all that meet our need.

14.

Now this body of Love is a heavenly or spiritual body. It is indeed the body we shall use when we enter our full heaven; and in and by it alone do we now enter our heaven even while we are dwelling in the flesh. Through its mediation alone we have as constant communion with the many and blessed potencies in the unseen as we can well receive and enjoy. Through it we pass to and from the heavenly state as often as we will, receiving in it and bearing through it back to the needy soul of this earth the sweet fruits and life-giving essences of the Homeland of the soul. Ay, we thus cross and recross the Jordan as we will; and we are the carriers of the grapes of the Promised Land unto the needy ones who still must abide by the borders of the wilderness of mortality.

And even in this mediatorial service is the work both of feeding the new body and of its continuous refining. For in giving of our present good, we, as the living vessels of communion, are ever receiving of a higher and purer good to refill

our emptiness. And, as every body is formed out of its food, so our body of Love, in being nourished of the higher, is refined and ever refined unto a degree of potency that is always becoming higher and finer.

For, like any other live body, this body can be nourished or starved; it can be kept in health and increased in effective activity by the free and full exercise of all its faculties, or it can be so denied the right to function that its faculties will dwindle away into the atrophy of inefficiency. Also it may be overwrought, even unto its hurt, and may need a period of rest and even healing.

But what is more serious is that it may be poisoned by the death-thoughts of the olden self-hood, the denier of the new Life. And there is here so serious a peril that I shall speak of it now. This denying is the work of the old will of death in us; for it still imagines itself to be our true reality. So it claims to have its rights, ay, its own sweet home in us, and will be heard of us for very clamouring, if we only allow it a hearing.

But, like every soul who claims its rights, it is a liar to the truth of the Spirit of Life, and its baneful word is always pessimistic. It is the old enemy of our life, the adversary of our joy, the foe of the newborn who would indeed gladden our days; and it seeks by all means to kill this child, the bearer of our good cheer, who even in our deepest gloom must remain optimistic. Now, we can judge of the truth of its word, and we know that it is lying even as it has lied to us before. Its word has not been true to the facts of our experience, and inasmuch as we have listened to it we have been held in the bondage of fear or despair. Therefore, knowing this, it is our wisdom to deny it utterly, to banish it from our soul as an ally of death by affirming the will of

the new Life. And thus will our body of Love be preserved from hurt.

Again, it can be retarded in its growth by the unwholesome influence of our past mental attitudes arising from crudities in our spiritual education or errors of our unenlightened judgment. Now these mental attitudes, though false to the new mind and no more real to us, are still potent with the power of our olden psyche. And inasmuch as we have lived in them, in so much is their potency. And inasmuch as they are thus potent, in so much will the adversary of our Life use them for the service of death. And they, too, claim you, the free born child of the new Life, for they too are blind to the fact that you no longer belong to them.

And as you cannot but deny them, refusing them sustenance, they cry as abandoned children after you, clinging to you in virtue of their yet active potency. And the pain of their crying and clinging will be according to the degree and intensity of soul-force you gave them in the past.

And they will continue so to cry, to cling to and distress you as long as they can draw any sustenance from you through sympathy. For they, too, live on the good of psyche, and they would eat up the food of the unborn Christ, and so retard its growth in the soul.

And the only way of deliverance from them is to deny them this food. For they must die, and the deathless One, though unborn, must live. And this is the word of the Christ of the Ages: He who would come to me must deny the dear ones of the old selfhood, saying in the power of the Truth: Ye are no more me, and I am no more ye; nay, for I am Thou and Thou art I.

15.

Now this Love body must be fed on the food

of its own heaven. And there is a spiritual food for this new Christ-body. For it can no longer be nourished on the stuffs which are the foods convenient and good for the soul or mind of the past degrees. Indeed, these foods are now hurtful unto it; and it desires them not. This spiritual or heavenly food is the living Bread, who is the Holy Substance, the cosmic Christ-Spirit, in essence diffuse and universal, so far as our human need is concerned, whether we be in the flesh or out of the flesh.

This food is not only administered to the spiritual soul at all times in a common way, but also at special times and in special conditions. Thus, during sleep it may be, and is, administered, and it is well to realise before falling asleep that He giveth it to His beloved during sleep.

It is also specially given during the periods of the utter quiet of the soul and of the external or mundane consciousness whether it be in the modes of contemplation and prayer, or of simple and pure passivity. And it is important to know, to find and to enter if possible the conditions physical and psychical which conduce to this state of passivity.

Now every body draws its food from its own sphere of being. I need the pure air of God's open sky for the health of my whole psyche. And the fragrance of the Holy Breath in the grass and plants of mother earth is the sweet incense of my temple of adoration.

And it is so with every true lover of nature. For pure air is the food of the fine magnetic body, and to do without it is to withhold from the whole psyche as from the body of flesh the gift of God, thus robbing her of her divine right and hurting her life.

Since my boyhood I have had to betake me to the lonely places where the trees and the hills and

the running waters are my companions; and there merged and at peace in their fellowshinp I am fed of this sweet substance.

Very beautiful and wonderful are the modes of this soul-feeding, and of one mode I have sung in "Breaths of the Great Love's Song," p. 109. And what I give as my experience I know to be the experience of many; and so I think it will serve a use to say more of it now.

Sometimes it is felt as if passing by the brain to the spine and through the whole nerve body, sometimes as if by the solar plexus. And there is at the time a reason for this in the state of either the nerve or magnetic body. In either case the consciousness of it is equally pure.

The sweetness of this food is such as no word can utter. For in it is the sweetness of the Body of the Christ-mother, and the Christ-child is always fed on the finest of the substance of the Holy One. And one is very conscious of the inflow and assimilation. And this conscious state of receptivity is in duration according to the need and capacity of our psyche at the time. Thus it may last five minutes, or an hour, or more.

And while one's consciousness of external life is intensified one is unconscious of the passing of time and superior to ordinary physical conditions. Thus the body, even though in the normal state very sensitive to cold, feels it not then nor is hurt thereby. All lassitude vanishes, and the heart, whose power may be depleted by much service, beats steady and strong during and after the period of feeding. And there is no more weariness nor feebleness in the whole body; and sweet sleep comes in good time. And this state of joyous health passes not with the influx. But, so far as it has become effective in the soul, so far is the body of flesh quickened in its forces of blessing and renewed in all its powers of service. And

were it not that there are certain debts to be paid in this flesh I do believe that the power of this living food might even redeem this body from the power of the elements of death. For it is the essence of the One who is the resurrection and the life of our whole being.

To every soul this food is of the substance of its own heaven. Thus, to the poet or artist it is the very beauty of the Holy One of Life; to the mystic it is the essence of the Love of God; to the prophet it is the fine fire of the pure Spirit; to the saintly mind it is the sweet light of interior illumination. And to the human soul it is the power of the Healing of the Holy One of Blessing. And so to us all it is just what we can receive.

16.

To illustrate the need for this feeding we cannot do better than study the records of the life-work of Jesus Christ, for what was needful to the stronger is surely needful to the feebler.

Nothing, we may be sure, did the brother of the blessed life desire more than to serve and ever to serve the feeble bodies and souls who crowded about him and followed him in their more or less blind hunger for what they felt he had to give them. But even he had out of very necessity to withdraw his body from them at certain times and after certain periods of service. And why so? This Christ-body in Jesus demanded its own food. And this need constrained him to go where alone it could both receive and assimilate the heavenly food. And to receive it he had to go apart. He had to leave the multitude, ay, and his most near disciples, in order to go in the deep silence of God's peace unto the Hill of high devotion and pure, rarefied spiritual perception, and there the angels of God communed with him and thus ministered to the need of his spiritual

soul. For there was no one in the flesh who could thus minister to him the strong one.

I would not imply by this that all spiritual ministration is necessarily mediated through the angelic host, for I feel that the spiritual soul does receive of the divine or Christ-substance immediately from the Cosmic Christ soul. But sure, sure we are that in times of need these good spirits of the Christhood do fulfil this sweet service of mediation, and the lives of the saints in all ages fully confirm this.

But in fine modes this feeding is continuous and is being effected even when we may not be at all conscious of it. And so we must not imagine that because we do not feel the joy of the influx nor taste the sweetness of the food as we have in times past we are therefore not in communion. For, I repeat, this communion never ceases. And were it not so the spiritual soul would not continue to live.

But there are soul states wherein there is generated a psychic stuff which we may compare to a fine oil. For it gives unto the holy inbreathing a body of manifestation when it is being consumed of the Breath. And in the soul a fire of unutterable sweetness is kindled; and this fire pervades the whole body from the innermost ions unto the outermost tissues and nerves. But when once this oil is consumed, the holy Breath, even while still inflowing, may not be so intensely felt, or may not be felt at all. And this privation may last for days or weeks or months or years, according to the richness or poverty of our psyche in generating this body for the manifesting of the Presence. And this is the opportunity for the trial, the triumph and the strengthening of our faith. For inasmuch as our faith in the ever-abiding Presence is strong to endure throughout this period of privation in so much do we gain

real or abiding strength as a spiritual soul. And this is the power to bless. Thus the power to bless depends not on our feelings. These are of the realm of psyche, and must be apprehended to be the manifestors of the psychic senses, but not the holy Essence who manifests. Therefore let those unselfish souls, who, through some poverty of their psyche, cannot give unto the holy Power this oil for burning, be of good cheer. For, inasmuch as they serve in the self-transcending Love, insomuch are they verily in communion with the Holy One, receiving the sweet food of the Christ substance, even though they may not have the joy of feeling its inflow.

17.

But, while it is true that the whole psyche can be fed in the loneliness of the high mountain air in a way that cannot be in the heavier air of the low-lying plain or the devitalised air of the city of men, and that our body may become too fine even to exist in these conditions, and must have the purer if it would live, we are not to understand that we must go into lonely places of this earth's surface or ascend high hills in order to find God and to be fed of the substance of the Christ. To recognise this as an utter necessity would be to acknowledge our complete subjection to material conditions. And this no spiritual soul, whose great victory is to triumph over such conditions, can admit.

But to those, and they are the many dwellers in cities, to whom this retreat into the quiet of God's holy nature is denied, it is only needful to enter into the silence of God through the silence, either spontaneous or induced, of the olden selfhood, even the lull of the fearful or querulous or despairing worldly mind, and then by a conscious turning of the quiet soul towards the Great Love,

even as we would turn the silent face towards the sun when we would be more abundantly blessed of his radiance, thus to ascend unto the purer air of the Hill of God, and here, as in a great calm, to yield our waiting soul to the ministration of the heavenly host, or to the quiet and, it may be, imperceptible permeation of the holy Substance, her only, her very food.

For, now that it has risen beyond the discordant vibrations of the earthly mind, the fine body of Love can receive and respond to the fine vibrations of the spiritual cosmos.

And, sure as in that moment of perfect receptivity you ask for the heavenly food, so surely will it be given unto you and that abundantly. Indeed the very asking is in itself an earnest or sure forerunner of the gift of the substance of the Great Love. I have never once known this to fail, and I have proved it true unnumbered times during my earthly life.

18.

But we must see the other side of the whole truth and realise that soul must blend with soul in mutual service if the living Christ, the sweetness of God, is to be given as a food unto the body of Love service.

For, even in the physical and psychic degrees, it is necessary that bodies and souls come together in order that love be generated. The power of life cannot be born in the state of complete separateness. Unless there be contact of body with body or communion of soul with soul there can be no birth of love. And this holds good through all we have just said.

Thus the Great Love or essence of the Christ-spirit is generated through the fellowship of souls who, being in the Will of the Life-Giver, must fulfil the great law of their nature, and give, ever

give of their good unto those who can receive it. For it is not possible for them to keep any good for the service of self, and, when they receive, it is only to give. And wheresoever it is generated there is the Christ brought forth into manifestation as the service of Love.

For there is only one way of life possible to the new-born, so far as it is related to the goods of this passing world. It is a non-possessor, and it can be none other. Sure as it lives it has given them all away. For it belongs not to their realm. And its greatest labour is to be yet constrained for the service of others to administer any of these goods. And its greatest luxury would be to have no more the handling of any of them. And while fulfilling this service which it can do well if duty so calls (for its wisdom is finer than the wisdom of the earthly mind), it looks forward with patience to the laying aside of these bonds of hard labour. Is it not so with thee, Christ-soul a-weary of the toil? Indeed, it is so. For thou art Love, and Love hath nothing, nothing of her own. And the Commune is thine only ideal state; and thy Christ will surely bring thee unto thy haven of rest, even thine own home, O Love-soul, where service is always joy.

19.

Now this body of Love-service is well tried and proved to the uttermost, so that any weakness in it may be made known and that it may not fail in the hour of the most trying service.

And the more potent it is to be for service the more searching will be the process of trial. And the keener or more tense the strain of proving, ay, even unto the limit of enduring and the point of breaking, the stronger and more efficient does it become for service. And that it can suffer much is a sure sign that it can serve well.

But it cannot break, though we often foolishly feel it must; for it is not our personal soul but the deathless Christ who now lives and serves in us. And the Christ can never fail, and there is nothing It cannot endure. For It is the very Power of the Great Love, who beareth all things and who faileth never.

20.

A high ideal have we set before you, dear human soul, for the priceless gift of the Christ service. And who of us can yet say that he has come unto this ideal? Not I, not I, is the unfeigned word of the soul who is nearest unto it. But let us be of good cheer, for there is a sure way of attainment. And it is the way of the Cross.

And ere we can enter the way of the Cross of Christ what toll must we pay? Only the value of the old, weary selfhood with all the prides and insanities thereof, the highest price in the eyes of the payer, but in the light of the Truth a valueless one.

For, having indeed kissed the utmost lowliness of the Christ in giving your sweetest love and its best service unto that one of His human Body who has most cruelly wronged or most subtly and persistently tormented and debased you in the eyes of men either wilfully or unknowingly, and just because it has done so, thus denying the natural hate of the heart, or, having given your highest service of Life to what appears to you as the basest or most repulsive member of His Body, loving it most strongly, not wilfully but in the pure spontaneity of the free Spirit, even because to your eyes it is so repulsive, thus denying the natural likings and dislikings of the soul, having thus laid your old self lower than the soil on which men tread, you are now, in virtue of this

utter sacrifice of your dearest self-pride unto the Great Love, clean in fact from the taint of the virus of the olden selfhood, and so fit to be a vessel of the service of Life in this our temple of the Holy One, a bearer of the wine of joy unto man, a channel for the inflow of the divine Essence unto every soul who comes to you thirsting for the living God.

Soul, dear unto the Christ, when you know what the joy is so to fulfil the service of the holy Grail unto others, you will bless, bless, and ever bless the Spirit of Life for all the distresses, ay, for all the pains of the hells through which the Great Love has led you in order that you might come unto this cleanness needful for the sweet service of our Holy Christos. Here is the key to the mystery of suffering. And this is only the teaching of all the strongest spiritual seers of the ages. And they bear us witness.

21.

In the Name of the Great Love, who is the Strength of the Son of God in the Soul of our race.

3

Foreword on the Pentecostal Chrysm through the Spirits of the Christhood

Unnumbered and of many kinds and of many forms of beauty are the hands of the body of the Christ of men, manifold are the modes of the service of its mental faculties, myriad within myriad are the organa of its spiritual powers, and no man can number the eyes of its seeing or the ears of its hearing.

Eyes are they who never sleep, hands are they who never weary in the service of the Will of blessing. Breaths are they of the inbreathing and the forthbreathing of the Holy One the Ageless, and in them the Soul of life breathes forth in ceaseless rhythm the mighty harmony of Love.

Never dull of hearing are these ears, and they hear every cry of the soul of man or beast or any living creature, even though no sound be uttered.

And we know these eyes are, for we have often seen them as a gentle cloud of stars of holy love. And they have looked into us, and the light of their manifold beauty has shone its sweet power into the deep of our soul.

And we know these breaths are, for they have often breathed upon our forehead and within, blessing us through and through.

And they who are able to see more clearly than we into the inner substance of the body of Christ would say that every cell of this body is a spirit after the likeness of the Archetypal Man, and is a universe of life within the Holy One of our universal Life.

These spirits are the actual and active powers of the Holy Spirit for the service of the human and subhuman kinds of our planet in its seen and unseen degrees of life.

And many have seen and bear good witness to the service of these powers of the body of our Christ. And such testimony is more abundant than the majority of intelligent people could well credit. And it is such as will surely satisfy the earnest soul and reward the quest of any well-balanced, open-minded lover and reverent seeker after the truths of the wisdom of God.

And I would use this occasion to pay my tribute of love to one who is well worthy to be named among the actually serving spirits of the Christhood.

For very remarkable and abundant scientific evidence that the power of blessing and healing comes from That, who is as truly beyond and greater than our personal consciousness as within and smaller or finer than to be seen of the unillumined soul in whom it sleeps, has in these days been most satisfactorily produced by our arisen brother, the late Dr. Baraduc of Paris; and I speak of it here because of its truly scientific value and the great principle involved in its doctrine.

He has on many occasions received very clear and abundant impressions on photographic plates of phenomena which correspond most minutely with the descriptive details of the clairvoyant vision and sensations of the highly trustworthy invalids who were thus cured at Lourdes in a truly marvellous manner. Moreover, these impressions and descriptive details correspond with the sweet experiences of many, and with my own—extending now over years, as of a fine, etheric rain descending upon and permeating the whole psyche and ultimating in the nerve-body. (*Breaths of the Great Love's Song, p.* 110.)

For on Dr. Baraduc's fine films this etheric or spiritual electric shower had left the most distinct impressions as of countless rain drops falling athwart and bespattering a window pane.

And is it not to be expected that even as the

rain of our earth bears in its body a finer and purer magnetism down to us from the higher and rarer strata of our atmosphere, so this fine spiritual-electric rain sheds within us the purer and subtler energy of the higher or inner degrees of the heaven of our kind, blessing us first in soul and then in body?

Let those who are able receive the word of truth hid in this phenomenon and use it for the fuller service of life. Yet is this fact only one of an unnumbered array of equally suggestive power, many of which I myself have witnessed (Song of the Cross, Add. E).

Out of such experiences the living word comes to all who can hear it. This is their specific use, and they are not to be despised.

And sure as the living doctrine begins in experience so surely does it ultimate in good, practical service. This is the sure test of every spiritual word howsoever it be expressed.

And now let us see what fuller light arises out of these experiences on our great theme, the Christ-chrysm in the soul of the disciples.

Jesus the Christ, as a master-spirit, was able while in the flesh to disintegrate or etherealise his material body. He proved, according to the records, on other occasions besides the resurrection, that he was able to lay aside his body and take it up again. (I use the historic records here only for the sake of those I would serve and who are yet bound to their use.)

In the resurrection body the strength of the Master took unto itself its own fine body of such power that it was able to build up with the swiftness of thought a form material enough to be seen and felt by, and even to eat food and converse freely with the disciples.

Surely in our day of widely spread and universally recognised occult science it is not needful

that I say more than that the most abundant and satisfying demonstration and proof exist in our hands that such things not only were possible in the early days of the church, but are as possible and are enacted among us even now.

Who can but feel the ring of truth in these words: Did not our hearts burn within us while he talked with us by the way? And the natural desire of love to see again and again the beloved face and to hear again and again the familiar voice drew his loving followers together as often as possible.

And they sat for his appearing unto them in a quiet room in Jerusalem. And there he often came, the doors being shut, and stood in their midst and blessed them.

For the Master was able to use the fine elements of their sympathetic soul and body to build up the familiar form for their comfort and assurance that he had indeed passed beyond the power of death.

And thus did they receive the essential and rudimentary doctrine of the Gospel of the new Life. For he told them that it was not only possible for them to do all that he did, but even greater things. For he was going unto his Father in the Christhood. And we shall now seek to give the raison d'être of his going to the Centre of Divine power.

After the first lesson in the gospel of the divine nature of man was given and he had arisen to a higher or finer degree of power these appearances necessarily ceased.

But the Master was none the less active for the service of the race. In the finer degree of His power he was working in the same great cause for which he worked and suffered in the flesh, viz., the realising of Heaven on earth in the brotherhood of all her children.

And here let us admit that we must now talk

even of these inner realities in the terms of human circumstance, and let it be so understood.

Jesus Christ the Master was now gathering unto him in the heaven of brotherhood those spirits of a kindred calibre who could work with him in the propagation of this gospel of the new social day.

Those kindred spirits were drawn to his cause by the natural attraction of use and service. And so the heavenly forces were made ready.

In the meantime the disciples were tarrying in Jerusalem awaiting the power promised them from on high. And soon as the forces in the soul of the disciples were also ready the great union of the divine and the human was effected.

And the time of union was well chosen, for it was indeed the most opportune of the year.

For many Jews out of the dispersion were gathered at this season to the great annual feast. And they were all more or less devout in fulfilling this sacred duty of visiting at least once in a lifetime their holy city. And they were all more or less of good standing socially and commercially. For they came from all parts of the then known world, and they spoke the languages of these distant lands.

Thus were they well fitted for the missionary work before them. And in the early morning of the great day of the feast the waiting disciples were endued with the power of the Christ-spirit; and its coming was thus:—

As a mighty rushing wind these unified breaths of the Holy One filled the room where they sat together. And this was the coming of the spirits of the Christhood who were now banded by Jesus Christ, their leader in the service of the brotherhood of the race.

And each spirit at once found and flowed into its own human channel.

And it appeared over the head of its chosen vessel as a cloven tongue of fire, symbol of the power of the pure Spirit to be given to this human soul to utter itself in more tongues than one.

And forthwith these disciples were sent out, and they began to speak unto those assembled nationalities in their own tongues the wondrous gospel of the Christ of men.

And these Jews from afar heard the eternal and ever new Gospel given in such a way that they could not but admit that the Hand of the Elohim was in it.

And inasmuch as they received the gospel they became its pioneers unto the ends of the earth.

Now this was one of the signs of the power of the Holy Spirit in the soul.

And such signs I myself have often witnessed. For I have talked with spirits in foreign languages known to me but utterly unknown to the illiterate media. And I have often heard several foreign spirits conversing freely and easily with one another through such simple mentalities.

And this is only one of the signs of the Spirit whereby I have identified these unrecognised exponents of the spiritual doctrine and practice as the true and direct successors of the builders of the early church. And among the other sure signs found among them is the gift of healing. And where the Spirit is there are always the signs of Its life, and where these signs are not the Spirit is not.

Now I have said nothing here that is not worthy of the utter credence of the human soul and mind. And if we read our Bible in this light we shall surely find that it is indeed a book of facts and not a collection of myths or cunningly devised fables. For while the exegesists, not to blame is it said, of the divinity halls I attended took my Bible from me, the experiences of which I have spoken restored

it to me. Let every soul speak the truth to herself.

And if my brethren in these divinity halls would only allow the truth of their soul to utter itself the majority of them would, I ween, say as I have now said.

And if they would only receive the pure light of the ageless Christ offered them not through the wise and mighty of the world-mind but through these lowly and despised media of the Holy One of the eternal Day they too would be enriched with the priceless heritage of their fathers, they too would drink afresh the new wine of the Christ of the ages, and that more deeply than their fathers.

For the revealing is progressive and the Light shines more and more.

And if I am allowed to lead even one of these my dear brethren into the eternal Light I have not suffered in vain.

Concerning the Christhood and the Spirits of the Christhood

I cannot, dear soul, overstate my feeling of responsibility in venturing to speak to you on this great theme. My reverence and love of the holy estate is such that I can scarce now write the word lest the feebleness of my utterance may wrong any soul precious to the Holy One (p. 9).

Therefore I again ask you to accept what I say only in so far as it appeals to the judgment of your own mind and in so much as it is substantiated by your own experiences. Indeed, it is thus, and thus only, that any soul who is now spiritually awake can receive any fuller light on the facts of the holiest and innermost realities of very Being. And I, dear soul, cannot dogmatise as though I were your superior. If I am allowed to be your servant in Christ I have all I desire.

The Christhood is the estate of the body and soul of the cosmic Christ. In the individual it is a state of soul, a mental condition and attitude, a power or dominion in the will. It is our higher and greater Selfhood.

But the Christhood is not only a subjective estate. It is a realm or sphere of great immensity corresponding in the objective aspect of the innermost Infinity to this subjective estate of soul and mind.

I say this not in any way as an externaliser of the spiritual heavens, or as an adorer of magnitude, for in the real estate of spirit time and space are transcended, and mere size is of no consequence whatsoever. There is as much of the mystery of Life in a grain of sand as in our whole planet, in an electron as in our sun.

But as we would speak a whole truth we must

seek to see our inner universe as it is and not as we would have it be.

And so, while there is no here nor there in our Christ whose dwelling, as a pure Spirit in essence and power, is in the Deep of the Innermost, yet, that in the Christ is a sure and abiding Homeland of an immeasurable vastness corresponding in the innermost to our ideas of space, is witnessed to by the manifold testimony of those who alone have the right to testify here, even the most spiritual and therefore most credible seers of all the ages, the men and women who have surpassed their fellows in power and acumen of the higher faculties of the intelligence. And thus have we both learned through them and received as an enlightenment in the depths of our soul.

The Christhood estate in its objective aspect is a composite spiritual body whose innumerable powers or faculties are the individual spirits who are alive and active in the holy Will of blessing. It is the unfathomed Deep of our God wherein are the powers of the blessed life. It is our real Cosmos, our inner Universe.

Now there is an infinitude of powers of diverse degrees of unfoldment who inhabit this inner universe and who fill all its space. For they are the form and substance of the fulness of the Body of Christ; and there is no point in this Deep of God where they are not. And the strong ones of the great system, the mighty sons of God are as an endless galaxy of stars of various degrees of power and magnitude.

Were we to venture to speak in localising terms of the sphere of the Christhood we would say that in the inner or spiritual degree of Being it corresponds to the solar system in our external universe (p. 14). But the very idea of its vastness so transcends our comprehension and all our modes of expression that it is better far to say little about

it in terms of locality, thus leaving it to the power of the spiritual imagination of the individual soul to apprehend as it best may somewhat of its unimaginable vastness. And thus it will surely be well; for every enlightened soul will see of the beauty of its eternal home through its own eyes even as it only can. Nor will it be misled into any external mode of apprehending the greatness of the Homeland.

I.

It would be out of the order of cosmic nature, and therefore unthinkable, were there no centre to this great system. From my deepest and most manifold experiences I can say that I do not doubt there is a Centre, a Holy One, who is beyond any human name, but whom we may well speak of as the very Christ of God for our kind.

In these experiences is included the earnest and pure desire of the soul to know verily if there is a Holy One, a Centre. And when I have been in the state of mind to receive an answer unaffected by any personal bias, I have invariably been assured of the quiet voice within, which never yet has led me astray, that the Holy One is.

And, I may add, my mental bias is naturally towards the utterly impersonal.

But this word of the inner light is of real value only to me, and I give it here as such, and not necessarily as of any real value to another soul. Every soul must find the truth within its own deep.

Now, of this great spiritual body there is a soul, which, being diffused throughout it, unifies it in power and deed. And this all-suffusing, all-embracing soul we may best speak of in our feeble speech as the Great Love, the Love which is

beyond all loves and knows no human limitations. This is the self-transcending Love in whose substance alone is found the holy Sophia, the wisdom of God. It is the Christ-power or redeeming excellency in the affections of our limited personality, manifesting itself equally in the self-giving love of the human lover and in the self-forgetting devotion of the dog.

It is this great Love who so animates every spirit of the Christhood that it must willingly shed, ay, truly shed its life for the blessing of the needy ones of the great body. For the soul of the Christhood is its soul, and its will is the Will of the Life-giver.

These spirits are of as many degrees or orders as there are activities of good-will in the world's seen and unseen. But few, few are they in this world when compared with the hosts whom no man can number in the deep Unseen. In comparison with them we here are but as a handful of pebbles compared with all they which fringe the great ocean of our earth. They are indeed the subtle potencies, the fine influences manifold and unnumbered of the unfathomed Deep of the Power of our God.

There are those of them of so lowly a degree that they are suited to serve in low estates wherein the higher could not serve so well. (But while we here use, for the sake of the limited consciousness the terms "low" and "high," we must understand that in the Holy One of Power there is no high nor low, but a unity of being.) We know of such work, beautiful in its lowliness, being done in both worlds; and it is indeed as fair in the sight of the Holy One as are the great labours of the more advanced.

Thus, in the esteem of the great white Brotherhood of Healers, the healer of the body who claims no spirituality for motive or deed, professing

to be only a magnetic healer, is as truly in his degree a shedder or giver of his life in the service of good, and therefore a spirit of the holy Christhood as he who turns many to the love and the practice of righteousness.

In this cosmic body of Love-service are bands or companies of spirits who associate themselves with, inspire, guide and work through all those who in the flesh are fulfilling any good human service.

Soon as a faculty of the Christhood is ready and open in any soul for such service they flow into its power and use it for the blessing of the body of life.

Such is the general mode of influx, and it is as truly in accordance with an absolute law of the divine nature as that air must fill any void open to it, or that water flow downwards.

2.

And here I would say, as I feel it my privilege so to say, caring not though it cost me the esteem of ignorant or prejudiced conventionalists in and out of the churches, that no greater or higher service for the soul of man has been allowed of the Christ and effected of the Christhood in these our days than that of the high and holy doctrine and practice of blessing and healing, manifested almost entirely through the obscure ones of our day, which recognises its source of power to be of the spiritual or unseen world. Likewise the service of the enlightenment of the mind on the spiritual realities wherein the vital truths of Life are drawn from the pure fountains of such knowledges. My personal indebtedness to such I have made known as plainly and as publicly as I could, and I have continued, contrary to the advice of many well-meaning friends, to associate with

these unrecognised exponents of the spiritual doctrine and mystery. And in this I am the privileged, and I gladly say so.

Honour to the despised and persecuted pioneers of the doctrine and practice of the perpetual and ever-increasing illumination of the Holy Christ! Honour to these obscure servants of the Truth, the unknown and rejected of the world soul! Their honour and their reward are with them in their homeland, even the heavens of the Christhood. The Christ they served well, even though they denied the name. And they are of the strong and shining ones of the spirits of the Christhood. And they are named of the name that no man knoweth, save he that receiveth it.

This just tribute do I pay right heartily to the pioneers of the great spiritual doctrine and practice under whatsoever name it may have been known to the world. But in doing so I would caution my readers against seeking after abnormal or forced unfoldment of psychic powers. Concerning all this I have already spoken as well as I can in the "Song of the Cross," p. 37.

To what I have there said I would only add that when such experiences come as a ripe fruition in the order of a whole or healthful nature, as, *e.g.*, when one is born so gifted, it is well, and should be of a rare beauty in human life. But much peril and great suffering may arise as the fruit of any self-willed seeking after such powers.

And to all who would enter on the quest of these hidden things I would say, and there is need: Be in the quiet wisdom of Christ, and not in the will of the self. For the will of the self can delude you, making you to think that you are seeking power only for the service of the neighbour while you may be really seeking after your own vainglory. Be in the Great Love of Christ; for thus only will you not be led astray, carried

out of your depth, or become subject to infatuation, and so fall into long-enduring distress.

3.

But let us return to the simple gospel of our Christ as thus uttered. These spirits of the Christhood are the cloud of witnesses who ever surround us, amid whom we walk and fulfil our lives of service. They are the dwellers in our heaven. They are the companions, the kindred and friends of the home of the soul. Indeed they are the very body of the home. For we are in them and they are in us, in so *intime* and real a way that they do verily form an enrobing and embracing presence in the inner or etherial love-garment of our soul. And when they are in the purity of the Christ-mind then are they as the wedding robe wherein the soul is given unto the service of the Christhood.

Oh, have we but once felt the quiet comfort, the sweet soothing of their holy encompassing, then we shall never know what it is to be naked or unclothed! Have we been breathed on and through by their gentle breathings, then have we known the holy breaths of the Great Love! The gentle cloud surrounds and permeates us. It is the garment of blessing; it is the spotless robe. Let us woo their coming; let us welcome their presence; for it is the very living body of our holy Christ giving of its good unto our need.

Now this all-suffusing soul of Love, being the very essence or power of the Christ-substance, permeates all these pure spirits and is in them as a will of a sweet and gentle, a strong and holy service. It is the very Christ who is living and serving in them. And thus when in their communion they give of their good unto us they are giving Christ unto us. And in receiving that

presence we are receiving Christ, even as in receiving Christ we are receiving God.

And thus may they truly be unto us the holy Christ, the very God manifest in real presence.

The following I give for the service of many who have asked my help in this very sacred experience of the soul bereaved of its dearest.

This is the reason why the well beloved who has gone from the mortal body often so becomes God unto the soul left desolate that she can think of none other and can speak of none other, and it is according to law that it should be so for a period whose duration will depend on the strength or degree of unfoldment of the soul. For it is a period of tender nursing and gentle feeding, and to the feebler soul it will be of a longer duration. And so long as the desolate can utter only to it her desolation and can receive only through it her comfort it is indeed well that the communion be given and received. But the soul, having at length passed through this period of nursing and feeding, has evolved unto a degree of strength in which it can ascend with the beloved into higher communion wherein the fellowship of the beloved may become so fine and *intime* as to transcend the ordinary modes of consciousness. And they two in one are then in the innermost heaven of the Christ-communion. This theme would surely entice me unto many words, but I must refer anyone who would read my fuller word on its sweetness to the "Breathings of the Angel's Love and Stories of Angel Life."

Not only are they who give their good to the service of the great social body in working for the new day of humanity, or who serve quietly the poor or feeble in body or soul as healers or bearers of blessing, or who offer themselves in all simplicity and fully conscious of their dependence on the Unseen to stand before their fellow-men as

spiritual teachers, helped, guided, and inspired by spirits devoted to such services, but all those who unselfishly seek to serve the race in all the departments of science and art are also associated with those spirits of the Christhood whose powers of service correspond to theirs.

Indeed, inasmuch as our Christ is the centre-power of all that is good in human activity, there is no activity for good among us which has not its corresponding activity in the decarnate body of the cosmic Christ, whence it draws its inspiration and all its power of good.

And in as far as any scientist or artist or worker in any good deed or thought is unselfseeking in his service in so far is he verily a spirit of the Christhood, even though he may repudiate the fact. And we claim him as such, and name him by his best name known to us.

4.

The spirits of the Christhood who are now efficient in the will to bless are the more highly evolved and stronger souls of humanity incarnate and decarnate. They have grown through manifold experiences unto the degree of strength in which they are able and so qualified to serve.

The privilege and joy of service, even as the sorrow or anguish of cross-bearing, or the patient enduring of a constrained non-activity can only be for those who are fit, *i.e.*, for those spirits who have come unto a certain degree of strength.

But, while all service when thus understood is the most noble distinction that can come to the human soul, the joy of this service is not always unmingled. True indeed it is that in the secret place of the soul of the servant there abides the ever-present, ever-living Christ, who is as a haven of great peace or a home of deep, unpassing joy into which the human soul of the servant

may betake herself when she wills, there to find in her weariness sweet recreation, in her anguish sure comfort, or in her sorrow deep joy. Yet the fact remains that the service of those spirits of the Christhood who serve where service is most needed cannot be dissociated from suffering.

For it is a life-giving and self-renouncing service on the part of a higher and stronger to a lower and feebler soul.

And no such service can be fulfilled effectively unless the higher enters sympathetically into the whole estate of the lower, and the higher must suffer in so doing.

For this is not a standing aside and communicating, as at arm's length, a virtue or power of good to a leprous body. I repeat, and for good reason, it is indeed a real entering into the whole estate of the unclean or disordered soul. It is so truly an entering into the life of the very vitals of the whole psyche whom you would redeem that you cannot but become conscious of all her defilement as though it were your own, feeling it to be yours, tasting it, proving its good or power of fascination; seeing it, knowing it, loathing it; and, for love of the feeble one, denying its power or real essence.

Now this service is only fulfilled in giving up the life or joy of the present selfhood when one enters voluntarily into the limitations of the feebler soul. And in this there must be suffering, and the sense of limitation may be so intense that it is indeed the pain of hell unto the serving Christ-soul.

But in this self-binding renunciation the servant enters also into the strength of the divinity of the Christhood or greater Selfhood. And so in reality there is no sacrifice but gain to the real Self. Yet does he willingly and knowingly descend into hell as a spirit of service.

For even in our social life a finer intelligence can be made to suffer most intensely and does certainly part with a personal good through coming into constant contact with, or in being constrained by the sense of duty or forced by circumstances to live with a grosser intelligence. Many such pure and blameless ones have told me of the veritable hell in which Love asks them for the sake of her service to abide for a time. And I can only help such by holding before them the Cross of Christ, and I can only counsel them unto its sweet and strong patience. For their suffering is practically continuous.

Now this is a most common experience among us in these days. And if we may so suffer how much more intense may be the suffering of the more highly evolved Christ-soul who is constrained of the great Love to enter into and take unto itself the conditions and the woes of the needy or unclean one it would serve?

Herein is the fact and the truth of vicarious suffering; and they who know nothing of it have yet much to suffer. For they, too, must yet know this service and its suffering. And it is indeed well. For to every soul the time comes when the path of life is by the way of the Cross.

Never has this been more truly expressed than in Isaiah liii., where the inspired prophet chants the great anguish and weeps the unutterable sorrow of the human soul of the suffering servant of God.

5.

I cannot speak of the anguish and sorrow of this mode of the service of healing or blessing, for words fail me.

I know that the great Love can so deify a human incarnate soul that, for the sake of the service of the feeble one, it can renounce the joy

of its young womanhood or manhood and think nothing of so doing. These are facts in our human experience, and there are many such.

May we not therefore expect that, in the diviner degrees of human unfoldment, as a choice fruition of this same holy Love animating the nobler soul, there should be those who voluntarily renounce and come out of the joy of their Christhood to serve in our lower degrees? Verily it is so, and their suffering is according to the depth unto which they descend in order to serve.

Some there are who give themselves unto the service of the hells; and, humanly speaking, great, very great may be the perils of their labour.

They to whom such service comes, for I prefer to put it thus, whether it be in the incarnate or decarnate state, are the noblest, purest and most heroic among the serving ones of their communion.

The need of the prisoner of despair, the place of danger, ay, the very risk calls them; and it calls them well.

For, appealing to the very best of their will, it so calls forth the highest out of their ideal or innermost power, and with that the finest of their activity, that hitherto unrecognised or unawakened strength is set free from the depths of their subconscious soul and works the work of God even to their own wonderment.

And though it may appear to the superficial observer that they are retarded or even retrogress in their spiritual course through entering utterly and for the sake of service into the limited estate of the diseased or needy one yet may we be assured that such retrogression is only seeming and that even in the service of hell their Christ-soul is gaining strength for still more perilous labour. And this strength is the Christ the Son of the living God, the Innermost.

Indeed, indeed the strength in the soul of the

Christ of the Ages is the only rock against which the powers of hell cannot prevail. For in our day of a fuller outpouring of the ever-new Spirit the powers of the undeveloped or dark degrees in the psyche are, according to the law of the strife of the opposites, making a very determined stand for dominion in the human soul. And only they who through experience are able to perceive these hidden things know the extent to which the obsession of the crudities of the dark degrees obtains in the lives of the men and women among whom we pass our lives.

And the superhuman cunning of the cruelty that such obsessed ones manifest in their torment of the innocent souls who love them most and serve them best is such as baffles the understanding accustomed to judge of ordinary human contingencies. And the subtle potency of the poison thus sent into the vitals of the soul is such that no human is proof against it unless it be in living union with the whole Christ of Health. Such I have learned from manifold sources, and I know well that whereof I here speak.

But I also know that the Holy One cannot suffer the soul of the servant to perish.

For to be a servant of the Great Christ one must be in essence utterly pure from any unworthiness in which the powers of the lower degree could find a point of contact as on a common soil, and in the use of which common place they could ultimately prevail over him. They must have no more any place in his whole psyche.

And being thus pure from the infernal taint the serving one must eventually emerge from this sphere of dark and perilous service clean and whole, albeit bearing the marks of conflict on the love-garment of the soul. Yet to the Eye who seeth well these scars are only the marks of the

honour of the sore stress. They are the wounds of the soul of Love who gave itself unto the wounding of hell for very love of the little one whom it must redeem from death.

And throughout the long night of heavy service, and amid the gloom and strain of the conflict, the soul of the servant, wounded sore and weary often unto death, yet abode firm in the love and faith of the Holy One.

6.

Joy in the innermost Heaven; for this is the great trial and triumph of the strength of the Christ of the serving soul.

For he that shall endure unto the end shall be saved.

Glory in the Highest; for this is the victory that leads to the final reassumption of the serving soul into the deep joy of the cosmic Christhood.

Joy in the Deepest; they come, they come, the comrades, the peers, the friends, the lovers. As a wedding garment they surround him; and they are unto him the Bosom of Love. And he becomes of the life and power of the Heart of God. And he knows only this. And it is rest and it is enough. For unto him that overcometh will I give to sit with me in the place of Divine power, even as I also overcame and am with my Father in the innermost of Life.

Out of the joy of the Christhood the souls of Love-service willingly went, in the Christ they laboured throughout the night of sore trial, and into the great joy of the Christhood they return, not empty handed, but as victors over the lower selfhood and its powers, bringing with them as on the right hand these trophies, children of the Christ, once captive, now free, and on the left many sons and daughters, the deathless fruit of the great Love in their soul. And they all together

enter into and become the joy of the soul of the Christhood. And there they dwell.

For the Holy Christhood is their home, their own sweet home, their home of rest and recreation, their sure and eternal home. And how oft soever they choose to go from their home to serve in the redeeming Love, the home abides throughout the ages their dwelling-place of comfort.

And unto the home do they ever bring all those whom the Great Love has given them. And not one of these little ones will yet be missing from the body of the spirits of the Christhood.

7.

In the Name of the Holy Christ, the Bearer of the Ages of our race, in whose manifold powers of blessing is the fellowship of the Holy Spirit, in whose living Body is the communion of saints, and in whose abiding Presence is the eternal Comforter.

A Prayer to the Christ of the Ages

1.

O Christ of the Ages! thou art the Ancient of days. Thou art the Mother who hath nourished us throughout the eternities of the past; thou art the Father who will bless us throughout the endless ages of our lives.

2.

O Christ, thou Mother of the souls of men, thou art the Eternal One whose ageless immortality comes perpetually to birth through the myriad souls of this thy human body in the sweetness of a youth perennial, never passing away.

3.

O Christ, thou art the Holy Child of never-aging youth, the little one whose abiding we feel within our bosom, whose warmth glows gently within the heart, permeating soul and body with the sweet comfort of a life undying and ever new.

4.

O Christ, thou great Mother of the arms of compassion, thy little one, thy well-beloved child, the Christ of our soul, our own beautiful one crieth unto thee. Unto thee, O Soul of great Love, it stretcheth its hands seeking thy blessing.

5.

Kiss thine own little child, O Mother of the endless compassion. Bless thine own darling, our beautiful one, and then we shall be wholly blessed.

6.

O Christ, thou Sun of all blessing, let thy holy radiance pass into thine own begotten, the sweet sun of our soul, quickening it and making it more potent in us for the blessing of many.

7.

Bless, O bless thy little one, the darling of our soul, and then we shall be wholly blessed.

Hymn to the Christ of the Holy Grail

1.

O Christ, thou art the living Word; thou art the Bread of Life who cometh out of thy heaven into our soul, feeding our whole being unto thy life of the eternal joy and bringing thy heaven of blessedness into our lowly estate.

2.

O Bread of Life, thou art of divine sweetness. Thou art sweeter to us than any other bread howsoever pleasing and good it may be to our mind. Thou alone art the bread that satisfies our hunger. In thee alone is the nourishing of our flesh and our soul; in thee alone is the strengthening of our heart and the renewing of our days.

3.

O Bread of Life, without thee we perish. For thou art the Holy Spirit, the pure substance of the Only One.

But we cannot be without thee, for thou art everywhere even as the air of our home of an abiding comfort.

4.

And wheresoever we are there we find thee; and in our very breathing we inbreathe thy holy essence, for thou art the sweet Breath of God. Yea, thou art the sweetness of God in all our ways of life.

5.

And who knoweth thy sweetness, O Christ, but the soul that feedeth on thee? And we know thy sweetness. For long time now it hath nourished our body; and to us there is no other sweetness.

O Christ, thou who art the sweetest and the

best both in and around us, thee would we give as the gift of our strongest love unto every soul.

6.

O Christ, thou art the wine of the joy of God. Through the winepress of our human hearts thou art poured forth as the fine strength of our soul. Thou comest forth as the pure aroma of our love's most sore passion. Through our suffering thou art distilled as a fine essence out of the good of our human affections. And as a strength to the soul of the needy art thou given freely of the great Love.

For a drink of gladness art thou poured forth, and thou art the power of Life unto the heart of the feeble.

O priceless gift, O sweet essence of God, born out of the anguish of our soul, may we be suffered to give thee freely unto every needy one.

7.

O Mother of the ages of our race, Saviour of the souls and bodies of men, freely is thy life shed for the nourishing of thy little ones throughout the ages of ages. And we would offer unto thee as the gift of our love all the elements of our body and soul in this perpetual sacrifice of joy. O Christ of the Ages, thou Anointer of the strongest of men, thou who ever givest of thy sweetness in the soul of thy servant as an offering of joy unto the great Service, we now yield our soul of love, and all that she can or will suffer as a whole and a living sacrifice in thy sweet service.

From no pain or labour of body or mind shall we flee and from no sorrow shall we hide us. For we have given our soul unto thee and our body is only for the service of thy Body. And we would serve thee even as thy servant Jesus, the Faithful and Blessed One, the Son of the Great Love.

After the Feast

And now, human soul, we have given you these words for the service of your body of Love.

For we know that they contain the most subtle and potent solvent of all that is effete and now useless in the modes of our apprehension of spiritual realities and, consequently, of all that is effete in the service of the life of our great social body.

And ere the new body can be formed in the soul the old body of thought must pass away. And if we would live in the new we must say to the effete ones of the heart: Offspring though ye be of my life, yet must ye die.

Now the Christ-essence is the universal solvent, and its strength is shed within the body of the Grail of Life.

Yea, I am the dissolver and the upbuilder, saith the Holy One of the soul.

For in the body of Love are the doors of life and death. She disintegrates all personal forms, material, social and mental; and she reconstructs according to the will of Life.

Thus it is that all forms and institutions pass, but the Holy One of the soul who wills to manifest through all these modes of life alone endures.

And it is only in as much as the Holy One lives in us that we endure throughout the manifold forms of our existences.

I will overthrow, overthrow, overthrow, and behold I make all things new, saith the Christ, the unchanging, never-passing, ageless One of the æons of the soul of our race.

In the hand of the Great Love is the key of Life. And this key will be found to open all the spiritual arcana of the untold richness of the Christ-Saviourhood.

And rich though this new body of doctrine be, not one iota of the heritage of the Christ-lovers of the past ages will be found to be awanting from it. And though we hold no historic records of these ages yet was the eternal Word uttering itself through these ancient peoples.

For it is the living Word who knows no age, the deathless Christ-child who is ever sweet and young in its eternal Day.

Indeed this fuller vision of the Truth was necessarily involved in the intense adoration of these devotee souls who loved utterly their Christ-Saviour though under the narrowed light of the deification of the many messiahs of the Saviour of mankind, which narrowing was for them needful and a good.

Not a few of these burning souls of love have I been privileged to know in my earlier years, who really lived in the Holy One, who ate and drank of the very Christ. And though their intellectual expression of the divine union differed from this utterance of it, yet in very spirit and in the inwardness of reality their apprehension of all the modes of the holy relationship was one with ours, and they drink with us of the one Cup and break with us the Holy Bread of communion.

And I know in these days many sweet souls in whom the Christ verily dwells; and though they talk in the words of children I listen to them with great delight, deriving a spiritual sustenance therefrom, for they have the riches of the Holy One within them.

And the truth of their faith is proved by its power in their life. And they too belong to our fellowship and sit at the same table. For here the living Bread is served in many forms and given in modes suited to the nourishing of young and old.

And to these little ones the wisdom of the

Mother would always say: Abide in your good old way until the pioneer body of strength has been formed in you. Then will you not be drawn aside into paths of error, but you will find out new ways amid fresh scenery for the children of Christ to follow after you in the path that leadeth unto God.

And we have the witness within that we have sought to lead the little ones in the way of Life. And we pray, that if any note of our unworthy selfhood is found in this word, it may be of no power in any soul.

For these mysteries can never be spoken of easily or glibly, and they who would speak of them lightly know them not.

But we have given what we have received through our own deepest experience. And the only title to serve in spiritual things is the power of the knowing of them in the heart. And the only degree of divinity is the experiential degree conferred on the soul by the Spirit of Truth. And the day is coming when no spiritual soul will be able to accept any other degree.

Not too plainly nor too often can we declare that every faithful servant of the Christ hath the witness within him.

And he knows the witness, and it testifieth to the Truth, and this is the only testifier to whom the servant of Christ will listen and the only word by whom he is willing to be judged.

Blessed is the Name of the Holy One of Blessing unto the Ages of Ages.

Fare ye well

In the hand of the Great Love is the cup of Life. And, dear soul, has not the cup followed us all through our goings by the way of these pages? Have we not verily drunk of the Wine of Life and eaten of the living Bread?

And the Bread and the Wine are Christ, and the Cup is the body of Love, and the Great Love is the motherhood of God.

For, to sing once more our song, is not the Great Love the soul of the Christ of the Ages, Who cannot be named by any human name, in Whom there are neither days nor years, and over Whom no sin rises or sets?

And Her comforts and inspirations so transcend the limitation of the mind that to the pure devotee in whose heart the holy flame burns sweetly and clearly the truth is the one Word of Life, though he may not even know how to tell it.

It changeth never. For our Christ is the same yesterday, to-day, and throughout the æons of the Deep of God.

Fare you well whosoever you be, human soul dear unto the Great Mother-Love.

Yea, whosoever ye be, ye will fare well in all your goings. For we are all in the body of Christ throughout the ages of ages. And Christ is your Father, your Mother, your Comforter, your God. And away from the Holy One you never can be.

This is the gospel of Christ to you, human soul. And this gospel is now given you that you may give it to every soul you touch throughout the eternities of your endless being.

Freely have ye received; freely give.

The body of God is broken for all.

Arise, and hence to the service of the body of God in the name of the Christ of the Holy Grail.

Addenda on the whole Doctrine

A. p. 13. To be able even feebly to comprehend this doctrine we must have what I may call the cosmic or whole brain, *i.e.*, the brain which corresponds to the power of the soul when she soars unto and enters into any degree of the cosmic or whole consciousness. For the soul being the type on which Spirit creates or manifests in matter, the brain corresponds to the soul. So, in the " cosmic " brain there is the seeing and knowing organon of the whole man-woman, for nothing of the human soul is wanting in the cosmic type.

And no element of the nature or soul of mankind is exaggerated therein.

And this brain can respond in its present degree to all the notes of the cosmic Soul. It is the brain of the true saint or mystic devotee who lives in the realisation of the Holy Unity, and who can breathe in no lesser mode of the apprehension of God. And the possession and jouisance of this brain in no way depends on an education in worldly knowledges. For I have known many unlettered mystics to whose soul the deep things of the Spirit were as a simple and common birthright. It is the brain of the divine poet or seer of the whole, the realiser of the Beautiful. For the ultimate of all good is involved in the Beautiful. And it is the fulfilment of the Idea, and is the perfect One. And the poet soul, though it utters not a word of musical sound is none the less the realiser of Light and the manifestor of the fair form of the Substance. And the brain, which is the organon of a soul that is so tuned cosmically as to respond to the notes of the Cosmos, receives the word of pure truth. And what it receives will always be true to the facts of nature as tested and proved by the strictest physical science. That " Christ be formed in us " is therefore a word of exact expression for this doctrine of the correspondence of brain with soul in so far as it is related to the apprehension and manifestation of the Christ in the soul. And that the whole Christ has not yet been formed in every soul is very manifest.

For there are as yet comparatively few brain-organa that have come unto their human wholeness wherein they can respond to the vibrations of the Cosmic Christhood, so fulfilling their divine use, wherein the brain serves the spiritual will in bringing the powers of the lower degrees of our nature into the service of the higher.

And when the brain has come unto this divine use then does it become the organon of creation in the purely spiritual

or Christ degree of man's being. And its joy in life is perfect. For many, many are the deathless offspring of its Christ-service. And there is no pain, but only exquisite joy in their birth. And there is never bitterness, but only sweetness in their continued association with the parent mind. This is the life of the spiritualised brain.

B. p. 96. It may be of use to many if I say now that I have written of the intellectual acumen of these illuminati because it is still being said by some who know better and believed by many who do not know better that the quest of the unseen realities tends towards insanity.

Only this week one of the first bishops of the Church of England (for Christ's sake I name him not) has publicly uttered this old untruth.

For this brother knows that, according to the statistics of several governments where such quest is most common, *e.g.*, the United States of America, the lowest percentage of inmates of lunatic asylums represented by any religious body is that under the name of the spiritual church.

And I have known many illuminati, and among them I have found the clearest, strongest and best balanced minds I have known. Indeed, the mystic is the most practical man of his day. For spirit-communion is a great fact, and there is sanity only in recognising the whole truth of God in Nature. And the mind that is well guided of the Spirit will not carry even this quest to excess. Of the sin and peril of making a lucrative traffic of this communion I have already spoken as plainly as I can in the " Bitter Herbs of Cleansing," and I care not to speak of it here.

It is my firm conviction after many years of very careful and manifold observation that the guidance of the unseen ones is a most wholesome and ofttimes necessary control, protection and use of the child-soul who is as yet simple and unformed in the exceeding richness of its primitive elements. This I say without counselling any soul to seek after the control of any spirit. For the ideal is that the Holy One within shall alone control or guide the soul. And unto this ideal every soul must yet come.

Mysterious are the ways of the Spirit, and I do not profess to be able, as one who knows all things, to judge of all these ways, much less presume in my ignorance to censure what may be of the touch of God's own Finger (Acts v. 39).

And my counsel always has been : Be free, be open to the power of the Spirit. Neither resist nor crave after these things. Thus what is of the Holy Will and truly for thy good will be given thee. Blessing only is in the Will of the Holy One of Blessing. Let the Holy Will be Thine.

Addenda on the whole Doctrine

A. p. 13. To be able even feebly to comprehend this doctrine we must have what I may call the cosmic or whole brain, *i.e.*, the brain which corresponds to the power of the soul when she soars unto and enters into any degree of the cosmic or whole consciousness. For the soul being the type on which Spirit creates or manifests in matter, the brain corresponds to the soul. So, in the "cosmic" brain there is the seeing and knowing organon of the whole man-woman, for nothing of the human soul is wanting in the cosmic type.

And no element of the nature or soul of mankind is exaggerated therein.

And this brain can respond in its present degree to all the notes of the cosmic Soul. It is the brain of the true saint or mystic devotee who lives in the realisation of the Holy Unity, and who can breathe in no lesser mode of the apprehension of God. And the possession and jouisance of this brain in no way depends on an education in worldly knowledges. For I have known many unlettered mystics to whose soul the deep things of the Spirit were as a simple and common birthright. It is the brain of the divine poet or seer of the whole, the realiser of the Beautiful. For the ultimate of all good is involved in the Beautiful. And it is the fulfilment of the Idea, and is the perfect One. And the poet soul, though it utters not a word of musical sound is none the less the realiser of Light and the manifestor of the fair form of the Substance. And the brain, which is the organon of a soul that is so tuned cosmically as to respond to the notes of the Cosmos, receives the word of pure truth. And what it receives will always be true to the facts of nature as tested and proved by the strictest physical science. That "Christ be formed in us" is therefore a word of exact expression for this doctrine of the correspondence of brain with soul in so far as it is related to the apprehension and manifestation of the Christ in the soul. And that the whole Christ has not yet been formed in every soul is very manifest.

For there are as yet comparatively few brain-organa that have come unto their human wholeness wherein they can respond to the vibrations of the Cosmic Christhood, so fulfilling their divine use, wherein the brain serves the spiritual will in bringing the powers of the lower degrees of our nature into the service of the higher.

And when the brain has come unto this divine use then does it become the organon of creation in the purely spiritual

or Christ degree of man's being. And its joy in life is perfect. For many, many are the deathless offspring of its Christ-service. And there is no pain, but only exquisite joy in their birth. And there is never bitterness, but only sweetness in their continued association with the parent mind. This is the life of the spiritualised brain.

B. p. 96. It may be of use to many if I say now that I have written of the intellectual acumen of these illuminati because it is still being said by some who know better and believed by many who do not know better that the quest of the unseen realities tends towards insanity.

Only this week one of the first bishops of the Church of England (for Christ's sake I name him not) has publicly uttered this old untruth.

For this brother knows that, according to the statistics of several governments where such quest is most common, *e.g.*, the United States of America, the lowest percentage of inmates of lunatic asylums represented by any religious body is that under the name of the spiritual church.

And I have known many illuminati, and among them I have found the clearest, strongest and best balanced minds I have known. Indeed, the mystic is the most practical man of his day. For spirit-communion is a great fact, and there is sanity only in recognising the whole truth of God in Nature. And the mind that is well guided of the Spirit will not carry even this quest to excess. Of the sin and peril of making a lucrative traffic of this communion I have already spoken as plainly as I can in the "Bitter Herbs of Cleansing," and I care not to speak of it here.

It is my firm conviction after many years of very careful and manifold observation that the guidance of the unseen ones is a most wholesome and ofttimes necessary control, protection and use of the child-soul who is as yet simple and unformed in the exceeding richness of its primitive elements. This I say without counselling any soul to seek after the control of any spirit. For the ideal is that the Holy One within shall alone control or guide the soul. And unto this ideal every soul must yet come.

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Hymns of Healing and Original Celtic Melodies of Healing Power, The Selfless Love, The Bitter Herbs of Cleansing, Concerning the Church of Christ, Sleeping and Awaking, and other Booklets.

My publishers have already printed abundant Press reviews and other appreciations of those works. But I do not reprint these notices as I now prefer to allow the word in those books to speak for itself. The best witness to the power they hold is in the confidential testimony of many, many all over the world who have written me of the blessing these writings have borne into their lives.

To print excerpts from such letters would seem, and might be to some the proper thing to do. And I have been often advised to do so, but I cannot.

Up to the present my refusal to use any of the ordinary methods of advertising—for I have never advertised by my own cost or initiative in any journal, has been a protest against our commercial system of self-advertisement which, alas! controls the spiritual Press to a painful extent.

But as it has been represented to me that many who would wish to know of my new work would not otherwise so readily hear of it, I send this book forth through these publishers, allowing them to use some simple method for its publication apart from that of general reviewal. And thus, as I have said in the Foreword, I am freed from much labour and freed for the expression of much that is pressing within for its utterance. And every word of Life will utter itself in God's own way and time.

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